The Indian Ladies' Magazine

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LIBERTY.

1. The fiery mountains answer each other;
   Their thunderings are echoed from zone to zone;
The tempestuous oceans awake one another,
   And the ice-rocks are shaken round winter's throne,
When the clarion of the Typhoon is blown.

2. From a single cloud the lightening flashes,
   Whilst a thousand isles are illumined around,
Earthquake is trampling one city to ashes,
   An hundred are shuddering and tottering; the sound
Is bellowing underground.

3. But keener thy gaze than the lightning's glare,
   And swifter thy step than the earthquake's tramp;
Thou deafenest the rage of the ocean; thy stare
   Makes blind the volcanoes; the sun's bright lamp
To thine is a fen-fire damp.

4. From billow and mountain and exhalation
   The sunlight is darted through vapour and blast;
From spirit to spirit, from nation to nation,
   From city to hamlet thy dawning is cast,—
And tyrants and slaves are like shadows of night,
   In the van of the morning light.

PERCY BYSSHE SHELLEY.

MADAME CURIE

(ADAPTED FROM HER OWN SKETCH.)

IN the scientific world, we do not often come across great women. Yet we find a few great ones who are really stars of the first magnitude in the firmament of science. Madame Curie is one of them.

Marie Sklodowska, the daughter of a Polish professor, was born in Warsaw in 1867. She had her early education in her native town. Even as a young girl she exhibited distinct signs of her scientific

genius. Marie's father helped her much in her scientific pursuits. She joined the Faculty of Science, Paris, where she completed her education. After three years of hard study she gained a diploma in Mathematical and Physical sciences. Even while she was a student, she was engaged in research work.

In the year 1895, she married Prof. Pierre Curie of the Faculty of Science, who was devoting his whole life to scientific research. Marie, now Mme. Curie, shared his work from that time onwards. The rest of her life she spent in France, the country of her adoption. For a long time, Pierre and Mme. Curie worked in the laboratories of the school of Physics and Chemistry in Paris. After many years of research, Mme. Curie published her first work on 'The Magnetic Properties of Chemically treated Metals', which was much praised in scientific circles. Encouraged by her success, she took up research on the radiation of 'Mineral Compounds of Uranium', a phenomenon that had been recently discovered. In collaboration with her husband, she discovered the existence of new radiant elements in certain minerals, and their experiments brought about the discovery of the rare elements, Polonium and Radium. By means of an electroscope, Mme. Curie found, that the native Uranium ore, 'Pitchblende', was more active for the same weight of Uranium, than a purified Uranium salt, and she suspected that this was owing to the presence of a new element in the ore, which was much more radio-active than Uranium. After long and complicated experiments, she succeeded in isolating a trace of an intensely active substance from Pitchblende. This was an impure salt of a new element Radium, and it possessed an activity, a million times that of Uranium. As the experimental material at their disposal was very restricted, it required many years of sustained efforts at research to gain any material result. Prof. and Mme. Curie studied the properties of Radium and Polonium salts. They discovered various phenomena in those bodies giving rise to luminous effects and they also studied the negative charges of certain rays. In 1903, the Nobel Prize for Physics was awarded to Prof. and Mme. Curie and their co-worker M. Henri Becqueral, for their brilliant discoveries.

From 1900 to 1908, Mme. Curie was Professor at the Ecole Normale at Sevres. The Faculty of Science, Paris, conferred upon her a Doctorate in Science in 1903, and she was appointed Principal of Works to that Institution in the same year. After the tragic death of her husband Prof. Curie, she was called upon to fill his chair, as honorary Professor in 1908. In 1910 she published a complete treatise of her brilliant work in the field of Science. She continued her research on Radio-active organisms in her laboratory, and in 1910 effected the isolation of the most rare and powerful element Radium, by electrolysing a solution of the chloride with a mercury cathode and separating the mercury from the amalgam by distillation. The discovery of Radium has opened a very wide field in the

various branches of Chemistry, Physics and Medicine. The Nobel Prize for Chemistry was awarded to Mme. Curie in 1911 for the discovery of Polonium and Radium.

Mme. Curie took an active part in the installation and the development of the Radium Institute, which was inaugurated during the War. The Institute consists of two laboratories, namely, the Curie Laboratory for conducting Chemical and Physical research relative to Radio-Activity, and the Pasteur Laboratory exclusively devoted to the application of Radio-activity in medicine. Important experiments are conducted here for the treatment of the deadly disease, Cancer. Mme. Curie is a member of many scientific Societies and Academies of the world. She took a prominent part in the establishing of a Radio-activity Laboratory in her native town, Warsaw. In her domestic life, she devoted herself to the education of her two daughters, one of whom works with her at the Radium Institute. During the War, she organised Radiological services for military hospitals. As the boon of Radiology to the wounded was not so widely known then, Mme Curie, who had great faith in the medical application of Radium, tried her best to remedy this state of affairs. She organised several services of primary importance in the battle-field by collecting apparatus from various sources, and she also equipped twenty mobile Radiological centres. She travelled to the front very often to keep herself in touch with the course of events, to offer advice and install apparatus. In urgent cases, she personally conducted examinations on the wounded. The radiological work with which she is associated is concerned with the distribution of anti-tuberculosis medicines to all hospitals. Mme. Curie is now devoting her attention to the development of Radium Therapy, so as to give facilities for this treatment to be extended to all those who are in need of it. Here is a great chemist working for the alleviation of suffering humanity, and surely her name will find a very prominent place in the annals of Science.

C. K. M.

WOMEN IN JOURNALISM

(Being extracts from a lecture delivered by Mr. S. Jepson, Editor of *The Illustrated Weekly of India*, before the Bombay Ladies' Branch of the National Indian Association at Bombay on 28-9-29.)

One of the most remarkable things about modern journalism in Europe and America is the way in which women have taken their place in the production of newspapers and magazines of to-day. Almost every newspaper now has its women's page and its special women's features, while the news must be presented to appeal to women readers as well as men. Years ago, when far seeing editors

started these women's features in very restricted space, many adaptable men journalists, posing as "Aunt Hilda" or "Cousin Pamela," were called upon to advise inexperienced mothers how to feed their babies, to invent menus, to give household hints—and even answer in correspondence columns the inquiries of romantic and distressed lovers!

Then came the woman journalist, and now these features are all contributed, collected and edited *by* women *for* women. Women writers soon set to work to learn the humdrum technique of journalism, and now many of them are successfully running women's magazines and illustrated weekly papers in Europe and America, earning in some cases £1,000 a year or more.

But it is not only here that women have proved their journalistic worth. They have penetrated into almost every branch —excepting perhaps crime investigation stories — of the literary side of newspaper work. The words, "From our special correspondent", in English and American newspapers more often hide the identity of a woman journalist than people imagine. Women reporters have proved very successful in the difficult work of "getting the news." Perhaps this is not only because a woman can worm a secret out of another woman better than can most men; but also because a clever and tactful woman can make a man more talkative than can another man. Being a mere male, I am not in a position to explain this success of the woman reporters in the West. I merely ask you, ladies, to consider and find the answer! Is it possible the answer can lie in the old verse which must have been written by a woman?

"Women's faults are many,
Men have only two,
Everything they say
And everything they do!"

There is no branch of general reporting, in which woman will find her sex an obstacle to success. Probably the most valuable asset to any reporter, man or woman, is the ability to be interested, even after years of journalism, in little things. Without a genuine and eager interest in the small happenings of life, reporting would be intolerable, for big stories which can be "splashed" over several columns do not come along every day. The woman journalist, who, say at the age of 50, can write charmingly and distinctively about something in which her friends would never suspect her to be interested, has mastered the chief lessons of newspaper work. The test of any good journalist is to write an interesting account of an uninteresting and everyday event; and to be able to do this day after day and year after year. It is said by psychologists that women think in detail and not in broad outlines. This may be why such newspaper work is suited to them. Of course, there are many

MRS. M. D. MODAK,

who has just been elected President of the newly formed Ladies' Club at Belgaum, the first of its kind in the Karnatak

PHOTO :- R. VENKOBA RAO, SRIRANGAM

SRIMATHI V. K. DRAUPADI AMMA, B. A., L. T.,

the Headmistress of the Victoria Jubilee Girl's school, Trichur, who presided at the Nair Ladies Conference, held at Adoor recently.

PHOTO :- R VENKOBA RAO SRIRANGAM.

tasks for which women journalists are more peculiarly suited than men. Imagine a mere man sent to describe the dresses at a Court function or a wedding, a big ball or such a social event.

Women are also blessed with those imaginative qualities which should prove so useful to a news editor, the man who has to order special reports and send out his staff of reporters to bring in material for the next day's paper. It is easy for a news editor to say to a bright young reporter, "Get an aeroplane and fly over to this disastrous flood, or to that earthquake-stricken city." But such big events occur only occasionally. The main difficulty in the news editor's room is to get ideas for those original little stories which fill the bulk of the pages, and which if well done give quality and character to a paper. Here, I think, women will shine in the coming years.

The woman journalist's life on an English paper is a hard and exacting one for all, except the strong and healthy. Nervous energy and the interest and excitement will carry you through for a time—but not for all time. Many a girl has reluctantly abandoned it, because she found she could not stand the long hours, the rush to get the copy ready in time, the working to beat the clock. On the other hand, a good deal of time is spent in the open air and one gets plenty of exercise. Outside people have the impression that the reporter has to submit to many snubs. "Don't they think you are an awful nuisance ?" was the way one eager but shrinking spirit put it. Well, they may do, but if so then most people conceal the fact very well, are rarely discourteous, and generally willing to help. The woman reporter must not be put off with a first refusal, because many people, who are anxious to talk, think it looks well to give the impression that they cannot be bothered with press people. Many people, who give information to the press express feigned astonishment when they see it in the papers next day, and tell their friends they "cannot imagine, my dear, how these things get into the papers !" Journalists are often told things in confidence, "not for publication but merely explained to make the position clear." These confidences are honoured, as with the secrets confided to doctors and lawyers. There is also among newspapers in England a very strict code of etiquette about not divulging the source of information.

Go into that excellent library of the Bombay Branch of the Royal Asiatic Society at the Town Hall and see the more ephemeral periodical literature of the reading room. You will find that 90 per cent of them, as well as a large percentage of newspapers produced to-day, have a woman's appeal. And the reason for this will be found in the advertisement columns. Advertisements to-day are designed to catch the eye of the wife. Advertisers know it is the husbands who earn, but the housewives who spend, and to the latter class they must appeal. And, in order to attract the right class of

advertising, an editor must fill his columns with the material which will attract those readers whom advertisers desire to reach. This seems rather a materialistic point of view—but you will never get away from the fact that newspapers and periodicals are not (as many imagine) produced *pro bono publico*, but are primarily money-making, business concerns. Rather a saddening thought for young people who come into journalism with high-souled ideas! But one cannot get away from realities. Advertisements are the life-blood of journalism: the pennies or annas which come in from the sales of copies are a small proportion of the total revenue of a flourishing newspaper, which relies mainly on advertisements. I mention this, because it is important to realise that a newspaper or periodical, catering for women readers, will also attract the best and most remunerative advertising.

But, while considering the position of women in journalism, let us take the opportunity of looking at some of the very intricate machinery which gives birth nightly to that wonderful production, a modern newspaper. Let me say here that I shall be describing a big daily newspaper in England of which I have had experience, and not newspapers in this country, which necessarily run on more skeletonised staffs than in England, because their advertisement rates are much lower, which means that the amount available for salaries is much smaller.

The art of modern newspaper production is that of "beating the clock" so to speak. The ingredients of the paper placed on the breakfast table of a million different homes come from the ends of the earth, they are mixed by a dozen different kinds of highly-trained cooks, they are prepared for public consumption in half a dozen different kinds of mechanical ovens—and the result is a production, which must be marketed in the space of an hour or two, because news is just as much a perishable commodity, as is fish or ice in Bombay. But it is not enough to beat the clock; the fine art comes in *only just* beating the clock, and giving the latest news at the earliest possible moment.

The time has long since gone when a newspaper could justify its existence by giving a small amount of news and a large amount of opinion. The modern newspaper must fulfil its name and give "all the news that's fit to print." Its first and foremost function must be the gathering and presentation of news, presented fairly *as* news, without bias or colour, without addition and without garbled suppression. The views of a paper may be kept for the leader page, and must by no means interfere with this service of giving the news. People often express astonishment at the amount of news, general, political, sporting, financial and commercial, all packed away neatly in newspaper columns. They think, in their ignorance, a newspaper must be difficult to fill. The opposite is the case. The editor's chief and constant worry is trying to get a quart into a pint jug.

This canstant stream—or avalanche—of news flows into the sub-editor's department. Who is the sub-editor? The sub-editor is a clever and important part of the newspaper machine. He assesses the value of copy received, decides where it should go, cuts down or amplifies, digs out the buried points from the story and brings them to the top, and more often than not has to rewrite the whole report. He has to decide the relative values of hundreds of items, whether they should be rejected as dull or unimportant, confined to a few lines, or lifted to the dignity of a "top of column" on the main page. And all the time copy is flowing into his room in unknown quantities, and the sub-editor must just fill the space available and no more. Late at night, a big story may "break"—a train smash, a political event of far-reaching consequence, or gathering war clouds in some distant country. This has to be worked up into a good story in an hour or less; and to make room for it, news already in type goes to the wall. There is much disheartening waste in journalism in this way. So far, women have not penetrated to the sub-editors' rooms of the chief daily papers, though from time to time they have shown their abilities in this direction.

To the sub-editor falls the important task of writing head-lines, not as easy as it looks, considering that some types allow only 10 or 12 letters to the width of the column. Thus, short words have become popularised. Enemy becomes foe, marry becomes wed, Communists and Bolsheviks become "Reds", agreements are pacts, while economy measures are referred to simply as the axe. Head-lines are important, because it is estimated that over 90 per cent of newspaper readers get an idea of the day's news from the head-lines or introductory paragraphs alone. They only read the whole report, when it interests them particularly.

Let us just peep at the Lady Editor's room. I picture one I knew, with a cheerful middle-aged woman in it, who worked singularly hard. She had her own office and two girl assistants who came straight from college to be trained. The desk diary was so full of engagements that she had to select the most promising, and enquire afterwards whether the others yielded any "news copy".

Quite apart from newspaper work, which absorbs a good number of women, there are the weekly and monthly magazines, many catering specially for women and run by women. What a number there are—to mention only a few, "Good Housekeeping," "Homes and Gardens", "Ideal Homes", "The Ladies Home Journal" in America, and in this country a bright little monthly which is an embryo of what might be much bigger—"The Indian Ladies' Magazine."

As India expands industrially, advertisers will want to spend more and more money in this country; and as education among Indian women spreads, the demand for periodical literature will

grow. Publications produced in America and Europe can never wholly satisfy that demand, for the aims and aspirations of Indian womanhood are based on a different plane—in some respects a higher plane in my opinion—from the traditions of the West. India must meet this demand in the years to come, with publications produced by herself for herself. Her thousands of women readers of culture will not be content with the magazine products of America and Europe. For one thing, the information contained in these is not what is required in this country. You will, I am sure, appreciate my meaning: those bright articles about laying out a labour-saving electric house are not meant for a country, where there is not yet a servant problem; hints about household arrangements are designed for cold and not for tropical climates ; fashion notes about the probable length of the spring dresses, or whether the cloche hat will run another season or not, are not what is wanted in a country which, thank Heaven, still retains the graceful folds and colourful drapery of the world's prettiest female garment—the Sari. When in October I sit in a sticky temperature of 92 degrees, and open the English mail to find some British press syndicate offering bright features, showing what furs to wear this "cold weather", I break out into beads of perspiration at the mere thought of furs in Bombay. I could go on multiplying instances, but you will realise how the needs of women readers in this country, whether they are Indian, Parsi or European, cannot be met wholly from outside. Another reason is that it is only right and proper for India to supply her own cultural needs, even in ephemeral English literature.

As an Editor, I can assure you this country has abundance of journalistic talent. In fact, I have a humiliating confession to make. I find the brightest writers are not professional journalists, who are probably too busy, but people of leisure who write for the love of writing, because they feel they have some message to convey to others. And these include a fair proportion of ladies.

In my opinion, the next decade or two will see the beginnings in this country of the sort of home magazines now popular in the West. But they will be designed essentially for Indian women of culture and leisure, and in time they should attract good writers. The thousands of Indian lady students now leaving college will demand in the daily, weekly and monthly publications something to interest them particularly, apart from the fare provided for consumption by mere man. A supply will arise to meet this demand. And what may not be accomplished ? Get at the mothers and you have the nation.

Consider for a moment the power of the press in the West. The pen has become so much mightier than the sword that there are many who are terrified at its present power. Newspapers have been amalgamated into such huge combines as the Hurst Group

in the States, or the Harmsworth Group and Allied Newspapers in Great Britain, that many people regard this concentration of power as a grave menace. However that may be, the press as a whole is one of the greatest educative forces in the West and there are many millions of people who—I'm sorry to say it—read nothing but newspapers and magazines!

Get at the mothers and you have the nation. At some time of our lives, we are all imbued with a burning desire to disseminate high ideals, to spread the light. Supposing you decide to embark on a lecturing tour and move about a certain country for six months, how many thousands of minds and homes will you reach? Perhaps not as many as would be reached by half a dozen issues of a newspaper. The future may see a growth in the power of the press in India. Let us hope it may be wisely guided and controlled. If some of this power is placed in the hands of the women of India, I feel confident they will use it wisely; if woman here ever takes her place in journalism as has happened in the West, I believe the influence will be a cleansing and an uplift. For, as women hate all war more than men do, so I believe the women of India are more ready to heal those sorry schisms which rive the very heart of Hindustan. As the touch of the lotus-woman can give birth to a flower in the soil, so the touch of the pen of a lotus-woman writer, whether in book cover, or newspaper column, may kill off the weeds of darkness and ignorance, and may cause to blossom in human hearts the flowers of joy and beauty; in other words, may help to lead India to her real destiny, to find her true place among the nations of the world.

STANLEY JEPSON.

"THE SACRED DANCES OF THE ANCIENT TAMILS— AS OBTAINED IN THE TAMIL CLASSICS."

THE age, when the dancing art of the Tamil Country was considered as a Science, dates back to a very old period. The art of acting or Natya-Shastra is dealt with at great length by Bharata Muni in his *Bharata Shastra*.

There were several kinds of dances, which were peculiar to the genius of the Tamils, and they are nowhere found in Sanskrit Literature. The Tamil Classics are full of them. For instance in *Silap-padikaram*—a classic of the last Sangam, some references are made to different kinds of dances that were prevalent in the early centuries of the Christian Era. The learned commentator, *Adiyar-kunallar*, has used copious quotations from some Tamil works

pertaining to Natya-Shastra, such as *Matiranar's Nataka-Tamil-Nul*, *Isainunukkam*, *Bharata-Senapathiyam*, *Jayantam*, *Seyirriam*, *Agattiyam*, giving a fairly good account of the utility, significance, characteristics, etc., of the several kinds of dances, either purely all-imitative, or accompanied by music, both vocal and instrumental, the main representatives of the latter being the *Yal* and the *Kulal* (Yal—Veena ; Kulal—Flute).

Kuttus or dances were primarily divided into many pairs of subdivisions and there are as many as eleven dances obtainable from *Silap-padikaram*.

The first is the dance of Siva, after he had made of *Tripura* a burial ground strewn with the bones of his enemies. This dance is called *Kodu-Kotti* ; it was so called because Siva clapped his hands in ecstasy at the sight of his own arrow burning Tripura ; and the attribute *Kodu* was added to prove that God is cruel and merciless to the wicked.

Second in the list comes *Pandaranga*, in which Siva assumed the form of Bharati and danced on the floor of the heavenly car, while Brahma as charioteer was sitting quiet and looking on.

Sri Krishna's dance is the third in order and he is said to have displayed ten kinds of dances in the course of his efforts to defeat and outwit Kamsa. Among these, the most popular was *Alliyam*, wherein the God was depicted as opposing the fierce elephant Kuvalayapita and destroying him by twisting out his tusks. A peculiarity of this dance is that there is no movement of the limbs, but only the representation of particular postures with proper *Abhinaya* or gestures. Such a static dance was called *Thokuthi* and was probably a distinguishing characteristic of all Vaishnava dances, as it is popularly believed that all static dances are *Vaishnava nilai*.

It is said that the sacred dances of Sri Krishna were eleven in number and they were divided into two groups of six and five each, according to the posture of dancing, either standing or otherwise.

Besides these eleven, two other dances of Sri Krishna are also mentioned. They are : (1) *Mal* or the duel between Sri Krishna and Banasura and (2) the dance *Kudam* which he acted while going along the streets of Bana's city in search of his grandson *Anirudha*. In the latter dance, the God was said to have shown his agility and skill by balancing a number of pots made of the five metals and of earth on his head.

Kudam or Kudak-kuttu is peculiar to the Tamil genius, and even in the well-known Sanskrit treatises on the art of dancing we do not find its counter-part. "The origin of this dance is to be traced to the purely pastoral pursuits of its votaries, the shepherds, who eventually came to consider it as one of the three favourite

dances of God Vishnu in his special manifestation as Gopala, the divine shepherd." In the Tamil classics, and very often, especially, in the impassioned utterances of the Vaishnava Alwars, reference is made to Sri Krishna's fondness for this kind of dance.

Two other dances are also associated with the story of Banasura ; they are (1) *Pedu* in which *Kama*, son of Sri Krishna, took the form of a woman and danced along the roads of Bana's city after the rescue of his Anirudha, (2) *Kadaiyam*, wherein Indran took the form of a low-caste damsel and danced at the Northern gate of Bana's capital.

Subrahmanya's victories are celebrated by two other dances, one being *Thudi* which was on the surface of the ocean after Surapadma was destroyed, and the other *Kudai* was danced with the umbrella of victory as a screen in the back-ground, when the Asura army was disarmed and, being unable to meet the God in battle, fled before him. These two kinds of dances attributed to God Subrahmanya originated from the Tamils. In some parts of the country, this *Kudai-kuttu* is being performed during some temple processions.

There are certain dances that are characteristic of *Parvati* and *Lakshmi*. The former, dressed as Kali, danced on a *Marakkal* (a vessel made of wood for measuring grain), when snakes, scorpions, and several other reptiles were sent against her by the Asuras. The dance of Lakshmi was called *Pavai*, by means of which she disarmed the Asuras.

From the above, it will be seen that of the eleven sacred dances mentioned in that monumental work *Silap-padikaram*, three belong to Vishnu, two to Subrahmanya and Siva, while Kama, Durga, Lakshmi, Saraswati and Indrani each have one attributed to them.

An ancient annotator tells us that *Alliyam* was one of the ten dances of Sri Krishna in his boyhood. *Kuravai* also comes under the same category, i. e. Krishna's dances. It is said in this connection that Balarama and Krishna joined hands with *Nappinnai* and other Gopies of Gokula. We find a beautiful description of this dance in the emotional verses of *Nammalwar*. This *Kuravai* was not peculiar to the Ayars and Aychis (i. e. Shepherds and Shepherdesses) of the Tamil country, because we find in *Silappadikaram* that reference is made to the *Kunra-Kuravai* practised by the hill-tribes inhabiting the Tamil country. A flood of light is thrown on the nature of this ancient art by several annotators of old.

It will be an interesting study to have a comparative knowledge of the Dancing Art, as recorded in Sanskrit and Tamil Literature. "Dance is two-fold, *Desi* and *Marga*" says one text, "*Shanti* and *Vinodha* come under a separate division. *Shanti-Kuttu* was the collective name of four kinds of dances, which were indulged in

by the hero or the dancer in a mood of reposeful enjoyment and as a means of aesthetic recreation; while the *Vinodhak-Kuttu*, which had to appeal to the masses, was more of a spectacular than an intellectual kind and was sub-divided into six varieties, to wit, *Kuravai*, *Kalinatam*, *Kudakuttu*, *Karanam*, *Nokku*, and *Thol-paval*, with the optional inclusion of the *Vidudakkuttu* or sometimes of the *Veriyattu* as the seventh." These are considered to create laughter and merriment. *Kuravai* and *Kudam* have already been dealt with. *Kalinatam* is the predecessor of the *Kazhi-kuttu* or the pole dance, and the *Thol-pavai*, or *Bommai Attam* (Toy-play), that are very rare now-a-days.

The foregoing is a brief sketch of the sacred dances of the Tamils, that one can gather from the classics. One noteworthy feature is that they were the independent product of the distinctive culture and civilisation of the Tamil country.

PANDIT N. CHENGALVARAYAN.

NARI DHARMA *

WOMEN'S DUTIES ACCORDING TO ANCIENT IDEAS IN INDIA.

According to the teachings of our Sastras, man and woman stand for 'seed' and 'soil' in nature. *Yagna Dharma* and *Tapo Dharma* are recognised in the *Kama Mimamsa* philosophy and the Smrities, as special *Dharmas* for man and woman respectively.

The woman has to observe:—

(a) The three-fold Tapas,
(b) Satitwa or chastity,
(c) Aswatantrya (dependance or obedience to another).

These three-fold aims of woman make her different from man, whose duty is to practise the more austere form of *Yagna Dharma*, consisting of self-sacrifice, service &c.

Side by side with the male, the female evolution goes on from the earliest times of organic life. Male souls evolve from previous male births and female souls from previous female births. In the female, weakness, softness, blandness of exterior are the characteristics. In the male, features giving an impressive appearance of strength, vigor, heroism and independence, are markedly noticeable in many of the higher animals, birds, and quadrupeds. The lion's mane, the peacock's plumage, the colours round the parrot's neck, the moustaches and beards of man are positive emblems of strength

*Adapted from an article in the "World's Eternal Religion" published some time ago in Benares.

and selfdependence in the male. Such characteristics are not found in the female and so they are considered unfit for independence. She has therefore to dedicate herself to her *Sahaja Dharma*, which is dependence and service to the male and preferably to one male, and she will be helped by the *Karmas* she performs with her male to attain her final goal of life.

The Yoga Sastras say that by *Nidhi-Dhyasana*, *i. e.* by intensely willing for an object or ideal, man alone can attain the ideal of *Moksha* ; but, if woman dedicates herself to him and helps him and secures his unabated love, she succeeds in evolving herself as a man in her later births. She has no *Moksha* or liberation, till she becomes man ; for as a woman, she can have none. It is clearly stated that, through thousands of births, woman will be woman, until she evolves into a man's form, after she has become firmly attached to her one man in righteous and unsparing love, combined with self-sacrifice to the husband as the only ideal and god of her heart. Till she gets to man's state in her evolution, woman will have only *abhyudaya* or temporal welfare, but not absolute freedom. Thus it is that the Sastras lay much emphasis on *Chastity* as the greatest virtue for a woman to practise. It is Yoga for her, like *Asrama Dharma* to man ; i. e. if she co-operates with the man as a co-partner in his *Asrama Dharma*, she gets half the fruit of the husband's performances and she will be called the *Patni* or *Pati-kartrika-yajnasya-phala-bhoktri* i. e. enjoyer of the fruits of her husband's performances.

The highest type of *Sati* woman is one who deems her husband as the only man and all other men as women ; she dedicates her passions to her husband only, and acts subservient to his need and will. No will of her own must act ; not even her personal existence she claims, except for service to her husband.

The next in order looks to her passions and her will, but she also looks at her elders as fathers, her equals as brothers, and the younger as sons. This is different from the first type, in that the latter looks upon all others, except her husband, as women.

In the third order, the woman may have a passion for the wrong man ; but she effectively overcomes it by exercising her will and thus saves her *chastity*.

The fourth and the last order is that in which the woman still can control her will, even while her mind is unbalanced by evil thoughts.

It is only as the first type of *Satitwa* described above that the woman can evolve herself into a spiritual man in her next birth and attain virtually her *Mukti* (according to Bharadwaj's Karma Mimamsa). There are instances of some women, who were so attached to their husbands that they burnt themselves on their funeral

pyres, and to such, the Puranas have given a fifth Heaven. The other varieties of chaste women described above will be born again and again as women only, but will gradually rise to higher stages of *Stritwa* and *Satitwa* and then become men and get their liberation from births in due course.

Sati or self-immolation has been stopped by law and rightly too, because all cases of *Sati* were not the results of the genuine love of the first type of chastity, nor even of the other types. The hearts of the women were not pure or chaste in several cases, and still they committed the *fraud of Sati* under the excuse of a vow.

The type of love of the first degree to the husband was to be kept up even as a widow, This was the principle on which 'widow remarriage' was prohibited. It was the same type of chastity—the chastity of the first type—which was fixed to be practised by the widowed wife, as 'ascetic chastity' after her only man had been separated from her by the workings of her own Karma. That, according to the *Sastras*, kept her spiritual level high and she could attain *Mukti* in the usual course. The Brahmins were enjoined the most rigorous rites for keeping themselves and their women pure. The other *varnas* were allowed some laxity in the matter of marriages, widowhood etc., and were let off with less punishment.

Bharadwaja has discussed in his Karma Mimamsa how marriages of near kinship are bad and are comparable to nourishing oneself with one's own blood, and will result in the early extinction of the race.

According to the Hindu *Sastras*, the age of the boy should be higher than that of the girl.

The Indian woman is pronounced to be unfit for any independent living. The *Sastras* never say that man and woman are equal. It was said to be against nature that the weaker sex, the woman, should ever be thought stronger than, or equal to, man. There are dangers foretold about women's predominance. If the will of woman is allowed to dominate, the progeny will be mostly female and deaths of infants frequently occur, ending in extinction of race and even of the nation.

The Purana Samhitas also state that sensual and evil-living men will be born as women only in their next birth, by way of punishment. But, if the woman preserves her *Achar of Satitwa* and the man his *Yagna*, both will grow *Satwa* ; they will be ingratiated by their purity of conduct into the favours of *Pitrus*, *Devas* and *Rishis* (ancestors, gods and sages) as explained in Sambhu Gita.

Thus the sum and substance of the whole is that the wife is a good part of man, a proper companion in this and the next world, a source of prosperity, pleasure and salvation to the *pitrus,* as the *Mahabharata* has it. Therefore, the *Nari-Asrama*

Dharma or woman's duties and *Acharas* should, according to the sastras, be maintained pure, in order to achieve elevation in evolution and raise the human race and preserve it from ruin and extinction.

M. A. ANANTHALWAR.

THE GRADUATE WIFE.

(A PLAY IN ONE SCENE.)

(Maithili, a thin girl, discovered in bed at 10 A. M. She is evidently ill. On one side of the room is a table, on which are arranged medicine bottles, an ounce glass, a cup and saucer, a glass, etc. By the side of the bed is a teapoy, on which are placed a vase of flowers, a book and a magazine. A camp chair is drawn up close to the bed. The room is prettily furnished with a sofa, cosily-cushioned easy-chairs, book-shelves, a piano and a Veena. A cool green carpet is on the floor ; there are a few Indian pictures on the walls, and some valuable knicks-knacks on the little tables ; the windows are open, with pretty chintz curtains softly blowing in the breeze.)

Maithili, (sitting up in bed and looking dazedly about her) : What a comfort it is to wake up from bad dreams and find myself in my own pretty room ! I dreamt I was a lonely destitute creature, and here I am, quite comfortable, with a husband who loves me. How good he has been to me in spite of all his people ! Oh, I must not grumble at all my little troubles, and yet how tired I am of bed ! Here I have been nearly a week, and all the time I have done no work. I feel such a useless creature. Why is the human body so frail ? We develop our minds and they get too big for our frames. I really think we women are too weak to make our way singly in this world. Our spirits are willing, but our bodies will not stand the strain, in spite of all the precautions of exercise, diet etc. Ah, here comes Gopal. I must lie down, or he will be angry with me.

(Enter Gopal with flowers in his hand)

Are those flowers for me ?

How good you are to me, Gopal. You take such trouble to make me happy !

Gopal: Do I ? Well, I like it, so it is no trouble. (Bending over her) Are you feeling a little better ? The Doctor tells me that your temperature is not higher this morning than what it was yesterday at this time. That is a good sign in typhoid.

Maithili : Is it ? I am satisfied if you are.

Gopal: Of course I am. But why so tired and unhappy, Maithili ?

Maithili : I am weary of reading. I want only you, Gopal, but

I must not be selfish, must I? I must spare you to your duties, and to other people.

Gopal: Well, I am here now, my dear. Make the most of me then.

Maithili: I feel so useless lying here. What do your people think of me, Gopal? Do they hate me worse than ever?

Gopal (sitting down): My dear, they do not hate you. You must not be unjust to them, but must try to see things from their point of view.

Maithili: Does that mean that I am to be disapproved of every minute?

Gopal: Are you treated so badly? Are you sure you are not prejudiced against my mother? Her first unfortunate reception of you has for ever given you a bad opinion of her. But she is kinder to you now, isn't she?

Maithili: She pretends to be, but—but—Oh, I must not be a sneak. Yet, what can I do? (Sits up and bursts into tears) You—you—are so unkind to me—

Gopal: I? How?

Maithili: You take their side. You think I am always to blame. Oh, I wish I were dead! Why was I born at all?

Gopal (trying to make her lie down): Do compose yourself, dear. You will get the fever up again.

Maithili: And, what if I do? It will be the best thing for you. It will rid you of an incubus, and you can marry that nice, round, domesticated Rukmini, whom your mother adores so much.

Gopal: Maithili!

Maithili: Well! Am I not right? Are you not tired of me?

Gopal: Have I ever said so?

Maithili: No, but you are.

Gopal: You know I am not a man given to protestations, Maithili. I have told you several times what I think of you, and I am blest if I say it again.

Maithili: You said it months ago. How do I know it is still true?

Gopal: If you think I am so changeable, then indeed you must be sorry you married me.

Maithili: Sorry? Of course, I am sorry, because you are sorry. Gopal, can't you tell me you still want me?

Gopal: Of course I want you, you foolish girl. Lie down now and go to sleep.

Maithili: I cannot. Let me lay bare my mind to you. It will do me good. Tell me now, am I any good in this world at all? I have been given a little education, but what is that after all? Nothing. I have had many ideals, but they have all proved useless.

Gopal (soothingly) : I am sure they have not, and you are still young. Lie down now.

Maithili (struggling against him) : Wait, wait, let me talk. I shall take things in order. You met me in College. We studied together and graduated together. Then, you married me. That was a great mistake, because you never consulted your mother about it, and she has never forgiven me. Besides, she thinks me too high and mighty for domestic work, though I do not think I have ever given her occasion to think so. I tried to save you marriage expenses by persuading you to marry me quietly ; but that again was a mistake, because I belittled your exalted station by want of pomp. I am blamed for not bringing you a dowry. If I neglect my people for yours, I am accused of wanting in the proper family sense. I try to be as simple as possible and mix with all the comparatively uneducated girls here. But no ; I must not, if you please, do that, because I am forgetting my own worth. I am told that I am robbing them of even the gratification of possessing a graduate daughter-in-law. I dress simply and wear few jewels, but then I am not making enough show. I try to cut down expenses, but then I am too stingy. I try to cook from new recipes, but that is wasting money and teaching the family unnecessary luxury. If I am kind to servants, I am spoiling them. If I try to improve the garden, I am wasting time and labour and money. Wait, wait, let me talk, I try to help my husband in his work, and I am accused of being too officious and of alienating him from his family. I think no wrong in talking to your men-friends, but then I am being too forward and unwomanly. I have plenty of leisure. What am I to do with it? I must not interfere in the house-keeping. I am afraid to spend too much time in reading. I am not even allowed to find outside work to do, since social work among the village people is beneath my dignity, and may also bring diseases among us. Another grievance is that I have no children and therefore am a sinful woman.

Gopal : Oh Maithili !

Maithili : Even you do not care for me as much as you did before, for you resent being asked to tell me so. Let me die, Gopal, or, if I cannot die, divorce me and let me go to some village to work, and you can marry again. (weeps)

Gopal (soothing her and making her lie down) : Lie down, Maithili. You are much mistaken, my dear. We all want you and need you. There now ! Try to sleep. You are so flushed and feverish. What will the Doctor say ?

(Maithili seems to drop into an uneasy sleep. People look in two or three times, but Gopal waves them away. Gestures are made, and wordless talk indulged in. Finally, wearied out, he drops

into the camp chair and goes to sleep. Maithili tosses about and mutters unceasingly. Suddenly, she sits up and talks excitedly.)

Maithili: Yes, he is getting careless about me, and I am so tired that I cannot try to please him. Of what use is life to me? My mother has appeared to me and wants me to go to her. How can I do that? Why, by dying. How can I die? Why, by taking some poison. There are enough of them on that table. Let me see now.

(Staggers to the table and takes up a bottle of Lysol) Lysol? That will do, I think. Let me drink it up.

(Takes off the cork, and raises the bottle, then lowers it again)

Shall I take it? Why not? What about the sin? What about my young life? But never mind all that. I must sacrifice myself for his sake.

Ah, there is the spirit of my mother at the door! Mother, I am coming . Do not be vexed that I keep you waiting. I cannot help it. I hate to leave my husband. Where is he ? Has he too left me alone?

(She looks round and sees him in the chair. She stares at him and waves her hand to him.)

I love you, Gopal, and that is why I am leaving you. Goodbye, goodbye!

(Her voice is gradually raised, and suddenly Gopal wakes up. He sees his wife with the bottle in her hand and he jumps up and holds her arm. He reads the title on the bottle)

Gopal : Maithili, what are you doing with the bottle? It is Lysol.

Maithili : I am going to drink it and rid you of me.

Gopal : Oh wife, what have I done to be treated so? (Leaves hold of her, covers his face and groans).

Maithili (astonished) *:* Do I then mean so much to you, or is it because you do not wish to be responsible for my death?

Gopal : Oh, that I should be so misunderstood! Come on then. Let us drink it together and die together!

Maithili : You wish to die with me? Oh then, Gopal, forgive me, forgive me. Oh, I have sinned against you. How can you ever pardon me? What shall I do? Oh, I am so tired.

(She falls against him in collapse, and he holds her up).

Gopal : Oh Heavens, is she dead? What shall I do? (Shouts) Mother, mother!

(Enter his mother, as he is laying Maithili on the bed).

Mother : What is the matter, my son ?

Gopal : Look at her.

Mother : Is she dead ? Oh, is she dead ? Woe is me ! (Throws her sari over her head and weeps aloud).

Gopal : Do you then feel so sorry ? You are the cause of her death, you know.

Mother : I ?

Gopal : Yes, you. You hated her, and she wished to kill herself. I just caught her drinking poison.

Mother : Heavens ! Has she taken any of it ?

Gopal : I don't care. She is dead or dying any way, and I am desolate.

Mother : Oh, I am so sorry, my son, not only for you, but also for myself. She is a good girl, in spite of all her faults.

Gopal (wonderingly) : Mother !

Mother : Yes, and I shall miss her. Woe is me, she is dead !

Maithili (opening her eyes) : I am not dead. I am only very tired. What is the matter ?

Gopal (frantically) : The Lysol ! Did you take any of it ?

Maithili : No, oh no ! Is that why you are both weeping ? For me ? And you too, mother ? Oh then, I am happy, and I shall get better. I think the fever has left me, Gopal. Hold my hand and let me sleep. (Turns on her side and goes to sleep).

Gopal : I do believe she is asleep, and she feels cool. Anyhow, mother, send for the doctor.

Mother : Very well (Exit)

(Enter sister-in-law. She stands by the bed and looks at Maithili. The latter wakes up and looks at her.)

Sister-in-law : Are you feeling better ?

Maithili : Yes, the fever has gone. I shall soon be ready to work.

Sister-in-law : Dear girl, do not hurry. We like to have you with us, but you must get quite well first. Not that I cannot do the work myself, but I like to have you beside me. Besides, the accounts are all going wrong. The garden has to be arranged too, as the seedlings are ready for re-planting. I want your advice about them.

Maithili : I would love to help you.

Sister-in-law : Then—I want you to help me to choose a new sari. I cannot get the border right.

Maithili (happily) : Have you the patterns?

Gopal (peremptorily) : Sister, shut up. Let her sleep.

Maithili : She is only trying to make me happy, Gopal.

Sister-in-law : Shall I get you some nice hot tea? (Exit).

(Enter little Rama and Chandrika)

Rama (in a whisper : Is she very ill?

Chandrika : She is not dead?

Maithili (laughing) : No, no, I am much better. What do you want, children?

Rama : I wish you would help me to work out my sums.

Chandrika : And I must bring my English exercises to you. They are so hard, and Aunty does not know how to do them.

Rama : But Maithili can. She is a Graduate, you know.

Chandrika : But Aunty says she is not proud like other Graduates. She combs my hair and mends my clothes too. Get well soon, Maithili. After you fell ill, I have always been late for school.

Maithili : I will try to get well soon, dear children. Ah, there is Baby. Come here, little one. (Holds out her arms to a small child with a doll in her hands).

Baby : I want a frock for my doll, Maili.

Gopal : Afterwards, Neela, afterwards. Let Maili sleep now.

(Baby pouts and wants to cry. Maithili pets her.)

Maithili : I shall soon get up, darling. There, let Uncle carry you.

(Gopal takes the baby out. Enter his father).

Father : What is this I hear, you wicked girl? Have you been trying to—to—

Maithili (joining he hands together) : Yes, I have been very foolish and wicked, father. Now I know better. Please forgive me.

Father : That's all right. I want you to get well soon and help me. I have an important article to write for the *Indian*, and then I have a big case to argue about in the courts. I miss my little secretary.

Maithili : Really?

Father : Yes, and I want—

(Enter Gopal)

Gopal : Father, she must sleep. The Doctor is coming soon, and he will be cross.

Father : Must she then? I shall go away and come back later. Ah, there is the doctor. Come children.

(Exit with Rama and Chandrika).

(Enter Doctor).

Doctor : Is she better ?

Gopal : Oh, yes, Doctor, thanks to your skill. She gave us a scare a while ago, you know. She—she went into a collapse. That was why we troubled you.

Doctor : Yes, I heard about it. That must have been the crisis. She has no fever now, and her pulse is good. Do you feel better ?

Maithili : Much better.

Doctor : That's right. I am glad to tell you, young man, that the Bacteriological Institute has said that this is not typhoid. It is just a seasonal fever. She will be all right soon. Still, I must tell you that her quick cure is due to herself ; she has been such a good and obedient and brave patient. Keep her quiet. I shall come tomorrow. No, do not trouble to see me out. You had better stay with her.

Gopal : Good-bye, Doctor, and thank you very much.

Doctor : That's all right. (Exit).

Gopal : And so, my dear—

Maithili : Please forgive me my wicked thoughts, Gopal. I shall never misunderstand you again.

Gopal (shyly) *:* That's all right, Maithili. We all make mistakes. As a matter of fact, we have all erred more than you, and we are sorry. We are so proud of you too, my dear. We have been all along. Now—

Maithili : That does not mean that you will be afraid to find fault with me, hereafter, Gopal ? I could not bear that.

Gopal : No, no, dear. Are you not quite one of us now ? Have we not shewn you that ?

Maithili : You have, you have, and I am so happy.

Gopal : All's well that ends well, eh Maithili ?

Maithili : Yes.

Curtain.

KAMALA.

CAMP.

"Are you looking forward to Camp "? asked one European lady of another, as they contemplated the pouring rain in monsoon time. "I am going only because my husband likes me to go with him. I

would hate otherwise to leave my big comfortable house for a nasty little, leaking, dirty, Travellers' Bungalow, which has to be changed at intervals of three or four days."

"Curiously enough, I am looking forward to it," answered the other. "I am rather tired of being at the beck and call of everybody at Head-quarters. So many Committees and meetings to attend, and visitors pouring in all day! In Camp, I just do as I like. There is not even the usual house-routine to attend to. Everything is delightfully unconventional. And I shall so look forward to my return here. You know that proverb is very true: "Familiarity breeds contempt."

"You come back like a giant refreshed, eh?

"Yes, with peace and leisure and change of scene.'

It is chiefly European ladies, who accompany their husbands to Camp. Old-fashioned Indian women rather fight shy of the many inconveniences. But, modern Indian ladies, especially educated ones, are setting the fashion of going to Camp, and enjoy it too. Camp can be reached in various ways. By car, I think, is the pleasantest. Variety, of course, is craved for on a long and monotonous ride over bumpy roads, and it is very pleasant to look forward to the well-earned midday halt, when one treats oneself to a welcome wash, an appetising lunch and long cool drinks.

By far, the worst kind of travelling is by the type of boat, which is common to Indian canals. The House-boat, of course, which is usually furnished with all the comforts of a miniature house, is very pleasant; but often that is only at the service of important Government officers. Other passengers have to be satisfied with the *Dinghy*, which is a sort of cargo-boat with a thatched roof over it. Another is the *Radhari* boat, which has one or two cabins attached to it for the convenience of passengers. As a picnic excursion, travelling by such means is not unpleasant, if by some means the vermin can be got rid of. A perpetual delight, especially to children, are the locks one has often to get through, where the fierce cascades of water hurl themselves through the opened sluices to find their level, the while the boat jerks and rolls higher and higher.

Another primitive kind of travelling, where rail-roads have not yet penetrated, and where one has not the convenience of cars and buses, is the country-cart drawn by patient jogging bulls. I remember how happy we used to be as children, as we bumped along merrily in the springless, doorless contrivances, reclining on mattresses placed over high-piled straw, and waiting with bated breath for the attacks of highway robbers, which sometimes did come off, or longing for the halt during the day for the picnic lunch and the noonday rest.

The chief places of residence in Camp are the Travellers' Bungalows, which are not inconvenient for small families, the chief drawbacks about them being that one has to vacate them at fairly short notice, and that strange families have to live too unpleasantly close together. I have often wondered why these bungalows are not built with more sets of rooms, or why there are not more of them in central places or why they are not better stocked with conveniences like crockery etc. However, the T. Bs. are quite a boon, the alternative being old buildings, tents or sheds.

The amusements of Camp are not many. The seeker after rest and leisure has also to seek for something to vary the monotony of his existence. There is fishing sometimes, shooting almost always, sometimes of the elusive snipe, often of the difficult *teal* or duck, occasionally of the coveted deer, tiger or panther. Sea or river bathing affords a recreation now and then. As for games, the easiest to arrange is *Deck-tennis* or *Teni-koit*, with a hastily-marked court, a rubber-ring and a rope instead of a net. The worst ennui, of course, is foi the women, who can find so little to do when their men-folk are away on their business, that they welcome even the most silly book, or the ugliest piece of needle-work or the most boring visitor. There is always of course the new scenery to admire and reproduce, if possible, in pictures, and the habits and occupations of people to watch, for those who care for such things. But of one thing one can be sure. However little amusement the campers find for themselves, there is no want in the amusement they furnish for others. Very often, one has only to look up from an absorbing occupation to find a a row of vacuous faces staring at one over the compound wall, as if at a strange animal at the zoo.

What is the best, or perhaps to some the worst, aspect of Camp life, is the subservient service from one and all. Salaaming peons, perspiring Headmen, attentive village officers, ubiquitous servants, rise up like blades of grass in most unexpected places, and try to prevent the august superiors from going to the trouble of even waggling their little fingers. And the amount of humour that is in them !—Oh, there are endless things to be observed and enjoyed in Camp.

Food in Camp has too often been described to need much dwelling upon here. The stringy chicken, the gristly goats-meat, the lumpy bread, the over-ripe fruit, the leathery vegetables, have, however, to be balanced against the juicy cocoanuts, with their refreshing milk and their delicious pulp, and the welcome bits of game, one is often able to get in Camp.

As for the parasites of Camp,—the dogs which prowl all round and steal the food, the crows which are ready to intrude everywhere, the flies which pester one by day and the mosquitoes which

haunt one at night, the cats which begin their talk just when one is ready for sleep, the jackals which howl at all hours of the night, the beetles which come hurtling in mad flight in one's very face, the huge cockchafers which are a real terror, the toad which is apparently too ready to oblige by offering to be crushed, the rain-poochies, which swarm unceasingly into ears, eyes, mouths, throats, —they are endless. But then, they give occupation to the brain to think of patents and contrivances to keep them away. And suddenly, as one sits outside of a cool evening cursing the pests, which bustle round one, there comes a pleasant breeze which incontinently drives them all away ; and again one is free to look at the entrancing view,—the calm waters of a bay, perhaps bathed in a charming flood of moonlight ; or the swaying trees of a forest waving witching invitations to explore its depths ; or the placid expanses of a plain spreading out a refreshing openness before one ; or the purple depths of mountains and hills filling one with thoughts of the vastness and mystery of the Universe ; or the beautiful transparency of the sky across which scud fleecy clouds in endless varieties of form, raising one to a sense of pleasant safety in the care of the great Creator.

AN INDIAN LADY.

THE MONSOON.

1. At first the clouds go sailing up on high ;
Fleecy-white and fawn and silver-grey ;
Like feathers flying in an azure sky ;
Like weird dragons floating far away.

2. But all at once these many phantoms meet,
And in their stead a grey-black veil is spread ;
A fierce, dull, and sombre-looking sheet
Which seems to wrap the world below in dread.

3. The sunlight fades behind this liquid screen ;
Against its rays the clouds have shut their door,
The ocean in an angry rage is seen,
Hissing, clashing, breaking on the shore.

4. Towards their nests the birds in silence fly,
Each mother calls her little child inside.
A strong wind blows, the leaves go scuttling by,
The squirrels in their tiny crannies hide.

5. And then it comes, that blinding pouring rain
Like cascades from the distant sky it falls.
Flooding every narrow street and lane,
Beating upon houses, roofs and walls.

6. The weary flowers sadly wilt and droop ;
Their little heads can stand the strain no more.
The trees, like old men, slowly bend and stoop,
And still the torrents ever downwards pour.

7. But just, when all the world is sunk in gloom,
Then suddenly, the sky again is clear,
The heavy clouds above no longer loom,
And flowers laugh, and joyous birds appear.

8. And now, the land is spotless, pure and clean ;
The walls of houses sparkle fresh and white,
The trees are clothed in many shades of green,
And in their midst, red roof-tops glimmer bright.

9. Ah, what a friend the sun seems after rain,
And how it brightens all the world below !
What if ere long it should pour again ?
Behind the clouds, does not the sun-shine glow?

PADMINI SATTHIANADHAN.

FRIENDLY CHATS.

WHICH IS THE REAL *ME* ?

WHICH is the real me ? Have you ever considered the question ? Have you ever felt that there are several *Egos* in your being ? I am sure many of us have felt as if we were standing outside ourselves, dispassionately considering the different aspects under which our self masquerades.

We like to be all things with everybody. There is the wise adviser who likes to be consulted and to give counsel. There is the eager intellectual, who likes to be drawn into arguments about difficult matters. There is the simple innocent who plays and enjoys himself with children and child-like people. There is the rather foolish sentimentalist, who likes to let himself "go" out in sympathy, and be sympathised with. There is the cross-tempered pessimist, who likes to criticise and find fault with everything. There is the superior patroniser who likes priggishly to lay down the law ; there is the wicked one, who likes to dabble in harmless sins, just to be sporting and so on. There is sometimes the true lady or gentleman, who tries to make everbody happy and at ease. There is often the God-fearing individual, who loses his soul in wondering worship of the Infinite. And, there is the cross-grained one, who is never the one or the other, but just a careless reckless creature,—disdaining to advise and be advised : regardless of deep matters, and *blase* and cynical ; hating what he calls "sentimentalism ; " not caring even to criticise, or patronise and too in-

different even to sin harmlessly; seldom troubling about others; seldom caring to wonder or to worship.

What indeed are we not? And all the time, if we do not allow ourselves to be too fond of ourselves, we are ready to laugh with kindly laughter at ourselves and our poses. And yet, are they poses? I do not think so. Some years ago, I read a novel, in which a man thought he was always playing the hypocrite, because he felt he was ever acting contrary to what he really was. And yet, I wonder if he was, or if each of his imaginary poses was just a real pose of his internal self.

And sometimes we are cross with ourselves for not acting up to our ideals. Often, in the night, I have awakened with a sense of passionate resentment against myself, for not having risen better to a certain occasion. I have vainly rehearsed to myself weighty replies and sound arguments, which I might have effectively used to smash my opponent. And, sometimes, on the other hand, I have often withdrawn certain strong statements which I have made, which on second thoughts have appeared unreasonable.

And, all the time, as I said before, we are perhaps being natural to ourselves and acting up to our ideals. The danger is that, if we allow ourselves to go on like this, we are apt to arrive nowhere. Moreover, the very fact that we are aware of our different selves will make us doubt ourselves. Many of us are Dr. Jekkyls and Mr. Hydes in one. It behoves us, I think, to bethink ourselves in time, and to fix ourselves and not to allow ourselves to vacillate too much. There is, however, the great danger of too impulsively running to conclusions. Hence, "wait and watch" is a good motto; only, let us not watch too long, or wait for ever. Let us try to be all things in one; but then there is the trouble that we may grow to be self-opiniated prigs and sententious platitudinarians.

How are we to proceed then? I do not know, for I am not a psychologist, nor wish to be one. I only advise my readers to be simple and natural.

"AMICUS."

OUR FASHION SUGGESTIONS

THROUGHOUT India, from the poorest to the richest classes, our Indian women are very fond of jewellery and ornaments. If they are too poor to afford genuine jewels, they go in for less valuable ornaments, such as beads and glass bangles, and imitation bracelets and ear rings. If they are rich, they buy the most expensive jewels; but it is interesting to note, that even rich ladies now wear glass bangles, which look very pretty indeed on their hands especially

when they are worn in between gold bangles, and I am glad they do not think it below their dignity to patronise such cheap wear. It would be a good idea, I think, to have different sets of glass bangles to suit one's different saris, and sometimes, instead of always wearing gold chains round the neck, it would look very pretty to have beads which matched the sari and the glass bangles. Of course, these cheap ornaments can only be worn on ordinary occasions, and as a change from gold jewels.

Indian jewels have lately changed a great deal in fashion. For instance, the present-day jewels are delicate and fine, and not like the old-world jewels, which were much more elaborate and cumbersome. The ornaments today are much more artistic. For instance, take the gold bracelets. They are thin and fine now, and the wearer usually wears a number of them on each arm. In former days they used to be thick and heavy, and the patterns worked on them were not very chaste and refined.

Our ladies ought to realise that as much care ought to be taken in the buying and wearing of jewels, as of clothes. What I mean is, that the choice of each piece of jewellery should be carefully considered, so that it should suit the wearer and her style of dressing. In olden days, many Indian women used to deck themselves in heavy gaudy jewels, which often gave the impression of their wishing to exhibit their wealth. For instance, their necklaces used to consist of solid sovereigns, strung together, or sometimes, they used to wear a stiff circlet of gold round their necks. These jewels must have indeed been a great nuisance to the wearer, in spite of their having created a great impression on others. It is a good thing that such jewels are not in vogue now, although, of course, we do find a few old-fashioned women still wearing them.

Indian Ladies should, however, guard against being too Westernised in their jewellery. Many of our modern women think it is the proper thing to give up all the Eastern type of jewellery. This is indeed a pity, for there is no doubt that, although some of our old-fashioned jewels, such as having precious stones suspended to various parts of the ears besides the ordinary pair of ear-rings, were superfluous, still jewels, such as just one nose ring, or a pair of delicate anklets, are very pretty, and give a distinct Oriental touch.

Also, most of the girls of today are giving up the use of the gold belt, which in former days used to encircle slender waists, and made our women look so graceful. I think we should not abandon the use of these belts altogether, but should wear them at least occasionally, for it will help to make a change in the style of our dressing, and lessen the monotony of always wearing the sari in the same way.

I remember seeing belts studded with precious stones, when I was young. How pretty they used to look, and how I used to admire the graceful and slender forms of the girls who wore them. Alas, our women have become too modern now, to use them any longer !

Another characteristic of the new fashion is to wear as few jewels as possible. This, to a certain extent, is very good, but sometimes our women go to the other extreme of wearing no jewels on their hands or ears, and this does not suit them, for being Indians their dress looks more attractive with bangles or ear-rings, although the other style may better suit the European woman. There is something about our complexion and the colour of our eyes and hair, which is set off by an ornament or two to relieve it.

To wear a little gold ornament in the hair, especially for those girls who do not put up their hair, will indeed look very becoming, and surely much more Indian than the cheap slides, which so many of our women are going in for.

Those of us, who can afford it, ought to buy sets of jewels, such as bracelets, ear-rings, necklaces, etc., to match the sari. For instance, thin diamond bracelets, a long thin diamond brooch to pin the sari on the shoulder, a delicate diamond necklace, essentially of an Oriental design, one little diamond gem on the nose, and tiny diamond ear-rings, would look very charming at night functions.

Yes, jewels have a particular charm for Indian women, for their flashing big eyes, their beautiful ivory complexions, and their particular grace and charm, make jewels, and especially precious stones, look extraordinarily beautiful on them. Let us therefore hope that our women will not give up wearing jewels, and think it is the fashion to go about with bare arms, and no ear-rings, as their Western sisters do. They should always wear just the few essential jewels. Let us also hope that the kinds of jewels they wear will not become too Westernised. Jewellery is one of those things in which we can distinctly exhibit an Eastern taste, and as it is the duty of every woman in India to keep up, not only her ancient Indian customs and traditions, but also her style of dressing, each woman ought to make an effort to look as charming as possible.

SISTER SUSIE.

OUR CHIDLREN'S PAGES.

THE GOOD WIFE (A FOLK STORY.)

IN the city of Pataliputra, Dhanaplita, a merchant, had a good and beautiful daughter called Kirtisena. He married her to a

rich merchant named Devasana. The latter himself was very good, but he had a cruel and wicked mother, who ruled his house. His father was dead. The mother-in-law became very jealous of the love between her son and his wife, and treated the girl very cruelly. After some months, Devasana had to go to the city of Vallabhi on business. He proposed to leave his wife behind. She felt afraid of her mother-in-law. She had never complained of her treatment before, but now she told her husband of it, and begged him to take her with him. But he could not. And he felt very unhappy for his wife. In the end, he went to his mother. He begged her to be kind to his wife, for she belonged to a good family, and she deserved good treatment. Then, the mother pretended to be surprised. What wrong had she done to his wife? She had not ill-treated her. Had his wife complained? Well, well, that was the way of young wives in those days, to complain and make quarrels. But, he need have no fear, for he and his wife were the same in her eyes. Hearing that, Devasana went away happily on his journey.

Then came a bad time for the young wife. The old lady, with the help of a servant-maid, took off Kirtisena's clothes, kicked her and beat her, and threw her into an empty cell. Every evening, she would give her just a small quantity of food. So, the girl suffered and wept over her bad luck. One day, she suddenly saw a small shovel in the cell. The sight revived her and filled her with hope. She bravely set to work and dug a passage under the ground with her shovel. She dug, till at last she came out into her own room. She put on her clothes, and made a bundle of her remaining garments and her jewels. Then, she left the house at night, and went out of the city. But, she did not wish to go to her father's house. For who there would believe her story? So, she went to the market, and bought some rich clothes for a man. Then, she repaired to the woods and dressed herself like a prince. She went into the house of a merchant and asked for shelter. That was given her, and she met another merchant called Samudrasena, who was going to Vallabhi. She made friends with him, and arranged to go with him to Vallabhi. They travelled by the forest-road; and by bad luck were attacked in the night by a horde of robbers. Kirtisena felt very sorry for herself. She had just escaped from her mother-in-law and her terrible prison. Now, there was this new trouble. If she was killed by the robbers, the old woman would be glad. She would tell her son that his wife had run off with another man. There was also another danger. They might discover that she was a woman. In that case, she would be insulted, and death would be better than that. So she made up her mind to save herself. That was a duty she owed her husband. She must leave her friend to his fate, though she hated to. So, she hid herself in a large hole which she found in a tree. Thus she escaped the robbers, while the others were all killed.

Because she was a good woman, the gods themselves were good to her. She escaped from a lion ; and met kindness at the hands of a hermit. He told her the way to Vallabhi. She walked the whole day. In the night, she found again a hollow in a tree, and hid herself there. Suddenly, she saw a Rakshasi woman coming towards her with her young sons. She was terrified. But, the demon did not see her. She and her sons climbed into the tree top, and stayed there. The children asked the mother for food ; but she had none to give them. She said to them :—

"I went to the graveyard to-day, but found no food. Then I prayed to the God Siva for help. He told me to go to the city ruled over by the king Vasudatta, which was on the edge of a forest. He was a good man, for he took only small dues from travellers, but he was very ill. One day, while he was sleeping in the forest after hunting, a centipede had crept into his ear. There, many little centipedes were born, and all lived inside the king's head. Their poison had caused a terrible wasting illness. None of the doctors could cure the king. He would therefore die very soon. And Siva told me to wait for his death, and eat his flesh in the grave-yard. Then, I would be satisfied for six months. So, we have come here, children. The city of Vasudatta is near us."

The children then asked her whether the king could be cured. The mother, to pass the time, told them of a remedy. She said :— "His head must be rubbed well with butter. Then, he must lie in the heat of the midday-sun for a long time. A hollow cane tube must be placed inside his ear. This tube must lead to a hole in a plate placed above a jar of cold water. The centipedes, feeling their home heated by the warm butter and the sun, will come out through the tube, and fall into the water."

Kirtisena heard all, and said to herself :—

"I am in luck's way. If I escape, I shall go to the city of Vasudatta and there I shall cure the king. He takes but small dues from merchants ; and he is on the edge of the forest. So, many merchants are sure to pass through his kingdom. And, as it is on the way to Vallabhi, my husband is sure to pass through on his way home. So, I shall wait there for him."

The next morning, the Rakshasi and her sons went away. Kirtisena came out and went towards the city. A good shepherd guided her to the palace. There she said she could cure the king. He was in great pain, but he felt happy when he saw her fine face. He told her of a dream he had had. A lady had come to him, and had taken away a black blanket from him. Now, she herself was a man, the king said : but she had a woman's face. So, he was sure she could cure him ; and in reward he would give her half his kingdom.

Kirtisena kept her word. She cured the king completely. He was very grateful to her and gave her half his kingdom. His Queen also gave her jewels and rich clothes. But she kept all her rewards in the king's keeping. She said she was under a vow, and could not touch wealth for sometime. So, still in her man's clothes, she stayed on in the palace. And, every one liked her and honoured her.

After sometime, she heard of the arrival of the merchant Devasena from Vallabhi. She went at once to him and fell at his feet. He, on his part, knew her, and was very happy to see her. He believed all her story. The king heard all about her, and was struck with surprise at her courage. He said :

"Pure and modest women have always by means of courage and cleverness escaped through their all troubles. This lady suffered much for the sake of her husband. She is even better than Sita, the wife of Rama. She was the saviour of my life and now I shall look upon her as my sister."

Then, at her request, he gave all her rewards and rich gifts to her husband. Devasena had taken a great dislike to his mother. So, he did not return to his home, but stayed on in the city of Vasudeva. And Kirtisena, now free from her cruel mother-in-law, lived very happily with her husband. K. S.

2. OUR LETTER TO OUR YOUNG PEOPLE.

Dear Children,

You will be interested to know that the birds and animals, which we see all around us, were not the same millions of years ago. They were quite different, and as the ages passed, they changed and changed, until they at last became what they are now.

At one time, all living creatures lived either in rivers or seas. This was millions and millions of years ago. Some animals had shells, and some were soft like jelly. There were also huge sea-scorpions, and fish with very thick skins.

At a later period, there were creatures which could live both in water and on land. Then came huge reptiles. Some of them were as big as elephants, with large teeth and heads like our present-day lizards. Some of them were able to fly, and these gradually developed into our birds. Others became distinguished from fish, by having hair to cover them, and these became the animals of to-day, like our dogs and cats and lions and tigers.

Man did not exist in the days when these huge strange animals lived, and we would never have known of their existence, if it had not been for the fact that there are traces of these animals, embedded in hardened mud and buried in the earth. For instance, old-world animals called the Mammoths, which were a huge sort of elephants, perished ages ago, and sank into mud in Siberia. This mud was

frozen, and the animals got embedded in it. Lately, some of these animals were actually discovered with their flesh and bones intact, because the frozen mud had preserved them so well.

Would you like to have a short description of the first bird that ever existed? Well, here it is. This bird was called the Archoeoptery—a very big name, indeed. Its tail was very long; but the strange fact was that the tail had flesh and bones like a lizard's tail, and also feathers like a bird's. The beast had two legs, and two other limbs like hands, with which it could climb instead of flying. It had a very funny eye, like a reptile's eye, and it actually had teeth. Isn't it strange to think of a bird which had teeth.

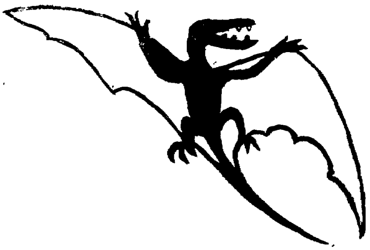
Of course, no such birds exist now. All the pre-historic animals have gradually died out. Some were destroyed by men, but more were destroyed by earth-quakes, floods, etc. Also, these cumbersome animals slowly went out of existence and in their stead, animals which could fight more easily for their existence were developed.

The horse, at one time was very tiny and had five toes; but it gradually became the beautiful creature which it is now.

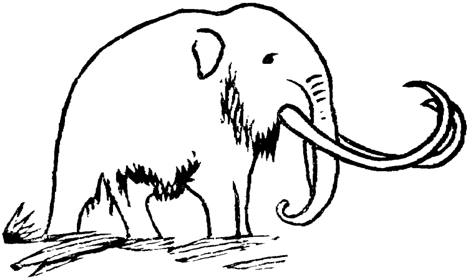
There were some creatures that were actually 80 ft. long, and their backs were 14 ft. broad. They were like terrible lizards and belonged to the Dinosaur family.

I am giving you a few diagrams so that you may see how different the old time animals were to those we see now.

THE BRONTOSAURUS.
A huge Lizard.



A flying reptile called PTERODACTYLE.



THE MAMMOTH Elephant.

I wonder how you would have liked to live in a world where all those creatures existed. It would not have been very pleasant, would it? We must be thankful that we live in an age, where the animals and birds all are round us are so much more beautiful.

Yours sincerely,
PADMINI.

3. THE STARS.

When I lift up my eyes at night,
Towards the blue sky so bright,
I see the little daisies white,
That dot the meadow of the night.

To many a traveller worn and weary,
Who grope about thro' paths so dreary,
They shine and twinkle all the way,
And make their path as clear as day.

They twinkle thro' the leaves and trees,
That wave about in the gentle breeze,
O'er the waves till break of day,
They shed forth their silvery ray.

In the dark and dreary night,
They shed a sweet and mellow light,
Alike they shine on hill and dale,
On mountain top, and desolate vale,

When in the bright, and clear morn,
The sun peeps again at early dawn.
On the bright and azure shore,
The stars then are seen no more.

T. P. J.

(Composed by an Indian girl of thirteen.)

4. AMUSEMENTS FOR CHILDREN

Sculpturing in soap—Hard, white soap is an ideal material to meet the children's urge to carve and whittle. Amusing animals may be cut from it, or ships and ducks to float in the bath. Furniture for the doll's house—especially plumbing fixtures—and Eskimo villages and igloos, polar bears and icebergs are other interesting possibilities.

For many talented children, carving in soap has proved the first step toward achievement in artistic expression. Recently, a

committee of distinguished sculptors served as judges in New York City for an exhibition of hundreds of small sculptures, astonishing in their beauty and imagination. All of these little statues had been carved from white soap, many of them by children.

The tools for soap sculpture are simple. They consist of one or two orange sticks such as are used in manicuring, and a pen or a paring knife with a thin, pointed, medium-sized blade. First, the design for the figure is drawn on the cake of soap with a pencil or pointed tool. Then the soap is cut away around the design with the paring knife. The sculpture is finished by slowly shaving and carving away the excess soap. Hairpins and wires are useful in this work. Nothing is lovelier than the glistening white, but the models may be colored and made more permanent by painting them with sealing wax dissolved in denatured alcohol.

We shall be glad to tell you where further information on soap carving may be obtained.

Hitting the stone—Every youngster likes to play Indian, but to play as redskin children themselves played centuries ago is a new delight. Sticks, stones, and other simple equipment are used for these Indian games. They contain the elements of mystery, of rhythm, and of speed which characterize good games the world over.

The Indians used moccasins for this game, but slippers will do. Set four slippers in a row. Divide the players into two sides. The leader of one side throws a cloth over the slippers so that no one can see, and hides a small stone in one of them. Then he cries, "Come and hit the stone." The leader of the opposite side hits with a stick the slipper in which he thinks the stone is. If he hits the right one, it is his turn to hide the stone and the second player on the other side tries first to hit it. If he fails he takes away the slipper he has hit and the next one on his side tries. In case the first three miss, the leader who has hidden the stone puts the slippers back in line and appoints someone from his side to hide the stone again. When all the players on one side have had a try at hitting the stone, the other side wins the game.

A Shadow Theatre—Every week through the autumn and winter, a family we know enjoys story-plays staged in a shadow theatre which the children have built themselves. One child tells or reads a story, while another serves as showman and puts the shadow actors through their paces.

To make the theatre, fold a piece of cardboard and cut a four-by-five-inch opening in the centre. Across the open space, paste wax paper or tissue paper, drawn very tight. Curtains drawn or painted on the cardboard above the wax paper make the theatre look more real. Making the cut-outs is fun for the children and for some mothers, too.

A lighted candle or flashlight placed behind the wax paper shows off the silhouettes, the cut-outs of the actors passing between the light and the wax paper.

From *The Parent's Magazine.*

COMMON AILMENTS OF CHILDREN.

CHAPTER XVII.

ACCIDENTS AND EMERGENCIES.

Burns and Scalds.—A severe burn or scald is chiefly dangerous on account of the shock it gives to the whole system. The great pain—known only to those who have suffered from it—is accompanied with violent shivering, a pallid face and cold hands and feet. The amount of danger depends upon its extent, its depth, and its site. The nearer the burns are to the centre of the body, the greater the danger. The most dangerous period is the first five or six days after the accident.

When the cloth takes fire by some accident, the unfortunate tendency of children (and adults too) seems to be to run out or run about, crying for help. By so doing. the air will fan the flame, and the results will be disastrous. A little presence of mind on the part of the parents is very valuable in this kind of accidents. If a child's dress is seen to take fire without bursting into flames, the best thing to do is to get hold of the child and smother the fire in the other folds of the dress or in some other thick piece of clothing that may be readily available. In case when the fire bursts into flames at once, lay the child down with the burning surface uppermost, lest the flames, which have a tendency to run upwards, injure the eyes and the face. Then cover the burning clothes with a blanket or rug, coat, etc. That will at once put out the fire.

The great danger in a case of severe burns is sepsis and blood-poisoning, which together with the shock, cause death. Therefore, the objects of treatment will be to relieve pain, to counteract the shock and to protect the burn from contact with air, for it is from the air that the injured skin catches infection. Apply carron oil (equal parts of lime water and olive oil or linseed oil shaken together and to which is added carbolic acid at the rate 2 drachms to each pint) freely over the parts and envelop them with a thin soft piece of cloth and continue deluging with the oil. This relieves the pain and excludes the air. Give a dose of wine according to age and repeat it if shivering and depression continue. If blisters appear, they should be pricked with a clean needle, all fluid let out, the skin removed, and the application continued, renewing the dressing every day.

All minor cases of burn will readily heal under this treatment, but if the burns are at all excessive and if there is a bad odour from the wounds and if there is fever or severe shock, the case should be placed in the hands of a medical man.

Sprain. By sprain is meant a twist of a joint, by which the ligaments round the joint get torn or injured. The commonest joint is the ankle, or the knee, or the wrist. Upon the occurrence of this accident there is severe pain experienced and there is inability to use the limbs. Swelling succeeds and perhaps the skin will become black and blue.

If a sprain is neglected, chronic inflammation of the joint may succeed, which may result in permanent stiffness of the joint.

The great principle upon which a sprain is to be treated is rest. The popular idea that active movements will cure any sprain is wrong. As soon as possible after the accident, immerse the injured foot or hand in a basin of hot water and then in a basin of cold water for a similar period. Then apply a loose bandage wet with lead and opium lotion, from the toes or fingers well up the limb and over the injury, and soak until the pain and swelling disappear. The most perfect rest to the joint should be insisted upon. When the pain and swelling have subsided, the joint should be gently rubbed with any stimulating embrocation.

Wounds. Bleeding and sepsis are the two important things to be considered when dealing with wounds. In most cases, bleeding is unimportant and rarely dangerous, but cases may now and then occur where bleeding becomes alarming, say for example when a blood vessel becomes cut, or when the patient is too weak and can ill afford any loss of blood. Pressure and application of cold (cold water or iced water) are the chief means by which bleeding may be arrested. Should these means not prove sufficient, a thick hard pad made of linen placed directly over the bleeding spot and secured by means of a firm bandage will stop the flow. By and by, the tightness of the bandage may be relaxed, say after 2 or 3 hours.

Prevention of sepsis is also very important and is achieved by absolute cleanliness and by preventing dirt of any kind from coming into contact with the wound. Having stopped the bleeding and having taken care not to infect the wound, all that is now required is daily dressing of the wound with some antiseptic, say boric acid.

D. KIRUBAIMANI.

OUR NEEDLEWORK NOTES.

A Baby's Bonnet. 14½ inches round the edge.

Cast on 80 stiches, and knit plain for 40 rows.

Then knit in moss stitch (1 plain, 1 purl, reversing when returning), for 3½ inches.

Next Row, Knit two together, knit 8, and repeat from ending with knit 8.

Next Row, Plain.

Next Row Knit 2 together, knit 7, and repeat, ending with knit 7.

Decrease thus every other row, until only 16 are left. Sew at the back for 3 inches, then turn the edge at the front for 2½ inches with ribbons.

OUR COOKERY NOTES

Stuffed Onions.

Peel and cut Spanish onions in halves. Cook in boiling salted water until they can be easily pierced with a fork. Remove carefully from water and cool. Remove the centres and chop with knife. Mix with left-over roast meat which has been minced fine and moistened with gravy or a little cream. Stuff the onions with mixture and sprinkle a few bread crumbs on top. Pin a small piece of bacon over top of each one with a small stick, which may be removed before serving. Place in a buttered baking pan. Add a little gravy or boiling water. Bake until bacon is crisp.

Fresh Tamatoes Grilled.

Select firm red tomatoes. Wash and remove thin slice from top and bottom of each, then cut in about ½ inch slices. Lay in buttered glass baking dish. Sprinkle with salt and dot with butter. Bake in hot oven fifteen to twenty minutes and serve in same plate.

Mixed Fruit Salad.

Peel and dice equal quantites of peaches, plums, oranges and bananas and crisp celery. The last should be cut very fine and kept out of the mixture until serving time. Serve very cold with a boiled dressing slightly sweetened.

Lemon Meringue Pie.

(AN OLD RECIPE)

Bake shell first. Then make filling as follows: Moisten 3 level tablespoons cornstarch with just a little cold water, then add 1 cup of boiling water, stir until it boils and let it boil for three or four minutes. Add 1 teaspoon butter and one cup sugar. When dissolved, remove from stove; when cool, add yolks of 2 eggs, and grated rind and juice of 1 lemon. If you wish a larger pie, take 3

eggs. Pour into baked crust. Cover with a meringue made by beating 2 egg whites stiff, and folding in 2 tablespoons granulated sugar. Brown lightly in oven.

Oatmeal Wafers.

2½ cups rolled oats
2 teaspoons baking powder
2 teaspoons vanilla
1 cup sugar
1 tablespoon butter
2 eggs

Cream the butter and sugar, then add baking powder, vanilla, the beaten eggs, and the rolled oats. Mix all together thoroughly and drop by half teaspoonfuls on buttered tins. Bake in moderate oven until crisp and light brown. Remove from pan very carefully with spatula or case knife.

Orange Custard.

3 tablespoons cornstarch	¼ teaspoon salt
½ cup sugar	1½ cups orange juice strained
1½ cups milk	Grated rind one orange

Mix thoroughly cornstarch, sugar and salt. Add one-half cup milk and blend until smooth. Heat remaining milk in double boiler. Add cornstarch mixture and cook until it begins to thicken. Add orange juice and grated rind and cook until thick, stirring constantly to avoid lumping. Turn into moulds and chill.

From The Parents Magazine

OUR HEALTH NOTES

(SELECTED)

THE VEGETABLES WE EAT AND THEIR VALUE AS FOOD AND MEDICINE.

Vegetables ought to form an important part in our diet. It is quite possible to abstain from all animal food and enjoy the best of health, but to banish vegetables and fruits from our tables would be to induce disease into our physical systems. Let us take the *potatoes*, the universally consumed and the most familiar among vegetables. The potato constitutes a wholesome article of daily food, but owing to the large quantity of water it contains, 75% when raw, it requires to be eaten with other aliments. The amount of nitrogenous matter it contains is too small to enable it to form a suitable food alone, but with articles rich in nitrogenous matter such

as meat, fish etc., it supplies a useful and economical alimentary substance. In a flowery or mealy state, the potato enjoys easy digestibility, but in a close watery or waxy state, it is very trying to the digestive powers and should, therefore, when in this condition be avoided where delicacy of stomach exists. Young potatoes may be more tempting than old, but must be understood to be indigestible. The potato has a high repute for the possession of antiscorbutic properties. The concurrent testimony of numerous observers points to its forming a more efficient agent in preventing the occurrence of scurvy.

Brinjals are cultivated all over India and are widely used as food. The tender Brinjals are antiphlegmatic and alleviative of wind, while the ripe ones are bilious. The green leaves of the Bringal plant are the main source of supply of antiscorbutic Vitamin C.

Ladies' fingers form another important article of vegetable food. Their action is emollient, demulcent, diuretic, cooling and aphrodisiac. They are most serviceable in fevers and catarrhal attacks. In dysentery, especially, in the chronic form, the bland mucilage is often most beneficial. This vegetable is best taken in the form of soup. It contains phosphoric acid and as such forms a good brain food.

The *onion*, from the sulphur it contains, possesses useful health-giving properties. Sulphur being an important element in our corporate being, its functional waste must be supplied by nutritive matter derived from our food and in all our dietary, it seems that nothing affords it more beautifully and in more digestible form than the onion; and this appears to be a positive physiological requirement for the enjoyment of perfect health. When properly cooked —either boiled, fried or stewed—it is perfectly prepared for easy digestion and assimilation, affording the chief elements of nutrition as well as sulphur. And when selected as a condiment at dinner to be eaten raw with meat in small bits, nothing will so well brace the stomach for its functions.

Cabbages and other green vegetables are in themselves of little value as food, but in admixture they form important articles of diet. They purify the blood and have a laxative tendency. *Spinach* is especially to be precommended for anæmic persons on account of the large amount of iron it contains.

Lastly, let us take the much beloved *plantain*. This plant is cultivated universally in many varieties throughout India for its nutritious and delicious fruits. The fruit, ripe and unripe, flowers and inner stems are all used in the dietary. The sound ripe fruit contains 22% of sugar, 16% being crystallizable. Besides sugar, it contains starch, albuminoids 4·8%, fats up to 1%, non-nitrogenous extractives 6 to 13% and ash containing phosphoric anhydride, lime, alkalies, iron, chlorine, etc. There are large quantities of C

Vitamins and a certain amount of B Vitamins in it. It is said to contain also A Vitamin though to a very small extent. The Vitamins in banana promote growth. Green plantain contains a large amount of tannin. It contains nearly as much starch as the potatoes but it is inferior in nutritive value. The composition of the juice of the flower steam of the plaintain is potash, soda, lime, magensia, alumina (with a trace of ferric acid), chlorine, sulphuric anhydride, silica and carbon anhydride. The juice of the tender roots contains much of tannin.

The ripe plaintain is demulcent and nutrient. The unriped one is cooling and astringent and in the dried state it is antiscorbutic. The fully ripe fruit is laxative when taken in the early mornings. The root is antibilious and considered to be a valuable alterative. The plaintain is a nourishing food. The plaintain ripens best upon its stem; if ripened apart from the stem it is not so wholesome. The unripe fruit is useful as a valuable article of diet especially to those suffering from diabetes, and in the dried state or preserved with sugar, it is antiscorbutic; it is also useful in diarrhoea. Flour made of green plaintains dried in the sun, is used as *chappatis*, in cases of dyspepsia with flatulence and acidity. A slight gruel made of banana flour mixed with milk is said to be a nice and easily digestible article of diet in cases of gastritis. The flowers and inner portions of the young stem are eaten as a vegetable. The cooked flowers are used in diabetes.

—*Health.*

CURE FOR SORE THROAT

If the throat feels 'raw', it is a wise precaution to steam it before going to bed, says the Medical Correspondent of the "Times Trade and Engineering Supplement." This is easily done by filling a jug with boiling water and then covering the head with a towel so as to make a little tent over the jug. The steam moistens the dry throat and cleanses the mucous membrance. A flow of healthy mucus follows and the grit and germs are carried away and disposed of before they have time to do permanent injury.

—*The Indian Review.*

WHAT IS GOOD POSTURE ?

In good posture, the head is carried erect, not backwards or forward; the shoulders are square, not round; the chest is up and out, not flat; the abdomen is drawn in and does not protrude : the back curve is slight, not exaggerated : and the legs are straight. Correct posture is proved by the following simple test.

In the standing position, mark the centre of the ear, the centre of the shoulder, the centre of the hips, the knees and the angle joints. A cord stretched perpendicularly from above the head to the floor by a weight will pass opposite the centre of each mark.

To follow this line, note that the head must be erect, the shoulders square, the chest forward of the line, the abdomen flat and the legs straight. In this position, the weight of the body is distributed equally down to the centre of the feet, requiring no unnatural strain on any group of muscles to keep the body in an upright position.

Correct posture in the standing position will soon develop correct posture in walking, working, sitting, or lifting, making it possible to do these things with the least amount of effort—certainly without a waste of energy.

HOW CAN GOOD POSTURE BE ATTAINED?

Correct posture may be simply, easily and quickly learned, particularly by young people. The older and more set the person, the more fixed are the habits of standing, walking and sitting. Yet they may be corrected with a little patience and perseverance. The acquiring of good posture does not necessarily mean military training or even strenuous physical exercise. It has little to do with what we ordinarily call muscular development.

It cannot be emphasized too much that posture, good or bad, is a habit. Good posture may become a habit as a result of teaching and application of thought. Perfect posture comes from the application of good posture.

The first essential in learning good posture is to see it and sense it in your own body. Apply to yourself the straight line, or cord, test. Standing before a full-length mirror, visualize your body with the straight line passing the ear, the middle of the shoulder, hip, knee and ankle joint. The position will be natural and an easy one to maintain.

Simple reminders of good posture to keep in mind are to "stand tall and sit tall."

RESULTS OF SIMPLE, POSTURAL TRAINING.

The results of a conscientious effort to hold up and in the upper abdomen was tested by a number of persons with the following results :

An ability to hold the position in the course of time without obvious effort.

A gradual enlargement of the chest and an increase in chest expansion.

Apparently, an improvement in digestion.

Improvement in natural bowel elimination.

Greater ease in standing, sitting and walking, and apparently better circulation.

Improved resistance to infection, particularly to colds.

A decided improvement in appearance.

—*Health.*

NEWS AND NOTES

(SELECTED).

The Position of Women in Hinduism

The following few extracts are taken from Hindu Law. The three main sources of Hindu Law are: (1) the *Shruti*—words of the so-called deity; (2) the *Smriti*—traditions as handed down by the ancient sages; and (3) *Customs*.

A Hindu may marry any number of wives, although he has a wife or wives, living.

A woman cannot marry another man. Even the death of the husband does not set the wife free to re-marry, but this has been over-ruled by the Legislature.

Baudhayan (a lawgiver *rishi*) justifies divorce on the part of the husband: 'Let him abandon a wife who does not bear children, in the tenth year; one who bears daughters only, in the twelfth; one whose children all die, in the fifteenth; but her who is quarrelsome, without delay.'

Narad (a *smriti-kar rishi*) says: 'He, who, having received a sum lent or the like, does not repay it to the owner, will be born hereafter in his creditor's house as a slave, a servant, a woman, or a quadruped.'

Manu (the great Hindu law-maker, who is considered as the first expounder of Vedic texts says, 'A wife, a son, and a slave are devoid of property. Whatever they acquire becomes his whose they are'.

Baudhayan says: 'Let no man lend anything to women, to slaves, or to children.'

The *Ramayan*, enjoins: 'Drums, peasants, the depressed, animals and women—all those ought to be kept under iron sway'.

Manu says: 'Day and night must women be held by their relatives in a state of dependence—their fathers protect them in childhood, their husbands protect them in youth, their sons protect them in old age: a woman is *never fit for independence*'. Throughout her life, she is a mere creature of dependence at the mercy of others—whether good, bad, or indifferent.

Defining a virtuous wife, Manu says: 'Him to whom her father has given her let her honour—though ill-behaved, though in love with another woman, or devoid of good qualities, yet a husband must be constantly revered as God by a virtuous wife'.

Manu condemns a woman, howsoever good or noble she may be, to the same level as her husband. He says: Whatever the qualities of the man with whom a woman is united in marriage, such qualities she assumes, as a river united with the sea'.

Baudhayan says: 'Women are devoid of the senses and incompetent to inherit.'

As to the religious freedom of women, Manu says: 'No sacrifice, no vow, no fast must be performed by women apart from their husbands. If a wife obeys her husband, she will, for that reason alone, be exalted in heaven'.

The right of giving a girl in marriage is in the order mentioned below: first, the father; secondly, the paternal grandfather; thirdly, the brother; fourthly, other paternal relations; and fifthly, the mother. [Thus the mother has the last right to give her daughter in marriage.]

The maintenance of a widow is not a charge upon the estate of her deceased husband, until it is fixed and charged upon the estate by decree of court or by agreement. Hence a widow's right to receive maintenance is one of an indefinite character.

The widow takes only a limited interest in the property of her husband, called the *widow's estate.* She is entitled only to the income of the property inherited by her. She has no power of disposal of the *corpus* of the property. On her death, the estate goes not to her heirs, but to the next heirs of her husband (technically called reversioners).

No female is an heir unless she is expressly mentioned as such in the texts.

Chinese Women's Coiffure

There is considerable difference between the styles cultivated by the higher, as distinguished from the lower, classes. The former wear an ultra-modish and sophisticated style of precise and carefully arranged coiffure, which is the despair of the lower classes, who have neither the leisure nor the wealth for such head-dresses. No aid to the study and cultivation of beauty has proved so potent as the art of hair-dressing; and in this most fascinating art the Chinese woman is certainly supreme. By much care and discrimination in picking up points in the matter of dressing the hair, the Chinese women have in most cases arrived at a composite type of coiffure which it would be difficult to improve upon. Besides, fashions and types of beauty do not change so often in China as in foreign countries; hence, we can learn a great deal about the prevailing fashions throughout the centuries. The Chinese women are, however, handicapped, because they are mostly all of a dark and generally petite type, although often with regular and expressive features. But among them we look in vain for the fair girl with blue eyes. This makes all the difference in the various types of female beauty, and particularly in the way they dress their hair.

And although some of them are moderately tall, elegant in carriage and aristocratic in features, yet we cannot pick any of them out and say, she is of a Gloria Swanson, Mary Pickford, Betty Compson. Gladys Cooper, Martha Lorber, Norma Shearer, Pauline Frederick, Nazimova, Shirly Mason, and a host of other types of foreign female beauty. Hairdressing is sometimes decorative in intention, and sometimes traditional or symbolic in character, intended to convey the idea of personal dignity, attainment of a certain age, or a certain rank in the community. Among the Chinese the statues and bas-reliefs of the earlier centuries show a very elaborate style of dressing the hair common to both men and women. Periwigs, too, were worn, but not so commonly as in Europe. Chignons, also, were in vogue but not the style of chignon worn by the Japanese women. At some periods, the hair was divided into tresses, thickly plaited, or into two very broad and flat braids, somewhat similar to the ancient Egyptain hair-dressing as shown in the mural sculptures and paintings.

In some of the coiffures the hair is rolled back from the forehead and temples in a way which reminds us of the "Pompadour" style of hair-dressing. On the whole, the coiffure of the Chinese women is extremely tasteful and well adapted to the head, face and complexion, varying as it does, according to the age and stature of the wearer. But many Chinese women, especially the modern girls, have taken to bobbed hair; so that the "crowning glory" the poets used to rave so much about, and limned in illuminated letters on rare parchment, is now fast becoming just plain hair! Perhaps not the least interesting are the curious names given to the various styles of coiffure, and some of our foreign lady friends might not regard it as beneath their dignity to adopt some of the styles—name and all.

—*The Modern Review.*

Chess

To Miss Menchik of Hastings, 'Field' tenders its congratulations on being the first representative of her sex to take part in an international masters' chess tournament. Although she finished last at Carlsbad, her play was very much better than her score would seem to indicate, and at least two of the leading players in the tournament were lucky to escape defeat at her hands. Doubtless, the strain of a month's hard play told on her in the later stages of long games.

We have heard the opinion advanced that women rely chiefly on instinct, and are sadly deficient to men in reasoning ability. No one will deny that to be a strong chess-player necessitates the possession of a large amount of that ability. Either then Miss Menchik is not typical of her sex, or else the belief—admittedly by no means

universal—in their inferiority to men in reasoning power will have to be revised. Meanwhile another stronghold of male superiority has been stormed.

Y. W. C. A. COLLEGE

The College, founded in 1926 by the Young Women's Christian Association of Great Britain for the preparation of its staff of workers, is the successor in more permanent form of the other residential courses of training given during many years. It has, therefore, a good tradition behind it. It has also certain new and interesting features owing to its surroundings in Selly Oak.

The Selly Oak group of Colleges, four miles from Birmingham, of which "Woodbrooke" was the first established, has a unique character, attracting men and women students from many countries for a variety of courses, specilising on such subjects as theology, social economics, international study and psychology. To this community the Y. W. C. A. College has now been admitted. All lectures are thrown open to its students, who also share in the social and spiritual life of the Colleges.

The aim of the Association is "to call young women and girls to the allegience of our Lord Jesus Christ, to the fellowship of His Church, and the service of His Kingdom ; to unite them in a fellowship of Prayer, Bible Study and Service, through which they may make their contribution to the spiritual, moral and social progress of the world ; to make available for them all that will minister to Christian character, mental capacity and physical health." The College has, therefore, been founded to prepare workers desiring to share in this contribution to Christian Social Service.

Besides theoretical study, the work of the Y. W. C. A. demands both experience and training, and all students are expected to have had at least three months of practical work under qualified guidance before they enter the College. This is necessary, not only that students may discover whether they have an aptitude for the work, but also because without such preliminary experience it is impossible to make full use of the lectures and classes in the College. It also enables the Training and Secretariat Committee to judge of the ability of the students to profit by courses of theoretical study. The three months' practical training can, as a rule, be arranged at one of the Association centres.

The preliminary practical training is followed up in College discussion circles, and in classes on club methods and organisation. Opportunities for public speaking are taken advantage of as they arise. Visits of observation to clubs and hostels and to activities outside the Association are arranged.

The usual College course is one year. Students at the Selly Oak Colleges who wish to gain the Social Service Diploma of Bir-

mingham University can only do so after two year's residence. In some exceptional cases this two years' course may be of use for workers in the Association in Great Britain and abroad.

Students are occasionally admitted for one term only, either for a refresher course or where special circumstances justify such a short time of study.

One of the chief aims of the College is to help each student to find out the special line of work (general administration, club leadership, hostel wardenship, etc.) through which she can most fully take her part in extending the Kingdom of God. The subjects taken by the students, therefore, vary considerably according to the previous training received and the kind of work desired. The programme of lectures and classes in the Selly Oax Colleges, etc., is so varied that no two students need follow exactly the same programme of lectures and classes.

Students going abroad under the Overseas Committee are expected to include in their course some comparative study of religions ; study of the history of the various countries to which they are going ; of the literature and philosophy of the people of these countries ; and of phonetics.

The College contains Common Room, Dining Room, Quiet Room for Prayer, and Study Bedrooms. The charge for the course is £100 a year of three terms ; this includes fees and board, but is exclusive of laundry and all other personal expenses.

Fees are payable in advance, and a term's notice of withdrawal is required.

A few bursaries, varying in amount, are supplied through the generosity of those interested in Association work.

Applications for entrance must be made through the National Training Secretary at the British National Offices (see address on outside of prospectus). They will be considered by the National Training and Secretariat Committee. Candidates will be expected to have reached matriculation standard or to have had special experience which will enable them to profit by the lecture courses offered.

Free women for Spain

Spain has long been a country associated in our minds with romance, quaint old-fashioned costumes, the soft music of guitars and the clamour of bull-fights. But the Spain of today is proving herself to be a modern progressive country, doing all she can to keep pace with the times.

Especially is the change noticeable in the growing freedom of the women of Spain. The Spanish women of 1929 are no longer willing to 'lead an idle secluded life, or to be regarded as nothing more than precious toys.' The women of Spain today are enjoying a freedom from the stifling rules and customs which have ruled the country for centuries. Of course the older generation, who feel that any change spells ruin, regard this growing freedom with great horror. It used to be considered highly improper for a young Spanish woman of good family to be seen anywhere without her chaperon. But the emancipated young woman of Spain goes about in the twentieth century as do her sisters of other Western countries. She has abandoned the old-fashioned code of deportment; she no longer wears the traditional costume with its towering comb, its elaborate hair dressing and its fussy, though beautiful, mantilla. She wears comfortable, convenient, hygienic clothes, exercises freely, takes her recreation along with her young friends and compatriots, and in matters of profession, commerce, art, education and social service gives and takes on a basis of equality with the men of her country.

One powerful influence in this new standard for women has been higher education. Before 1916 there was not a single woman enrolled in the University of Madrid, but at the end of that year there were sixty women students studying in the schools of philosophy, pharmacy, and science. Six years later the number of women students had climbed to 365 and today there are more than 25,000 women studying in the Universities of Spain.

In the line of medicine, the same amazing progress is noted. In 1910 there were only three lady doctors in the country, and even up till 1917 no women were enrolled in the schools of medicine. Three entered that year, however, and in 1929 there were ninety-two. In all lines of business, in clerking, in stenography, in the fields of sport, literature and even politics, the women of Spain are fast taking their places. The first woman to be admitted to the National Assembly as a member, was a clever old lady of seventy, interested all her life in political and social questions. Now there is a lady mayoress and several women members of Municipal Councils. The fact that women have recently been granted the franchise in Spain means that they have a powerful weapon with which to press forward their reforms. Although the old Spain is passing, her women will lose none of their charm by the changes which have given them the freedom of the twentieth century.

—*The Treasure Chest*

Are Women Richer Than Men?

The phrases, a 'rich man'—'the richest man in the world',

have been on the world's tongue since the first fairy story was told. Men have been considered the natural owners and treasurers of the world's wealth, and women have followed after, receiving what they did, of the bounty—or sometimes unfortunately of the stinginess—of their men-folk. But with the rising tide of industrial and economic independence among women, the bank-books and the purses have begun to change hands, for to the common term, 'business man,' has been added the equally practical one of 'business woman'.

In the *Ladies Home Journal* we learn some interesting facts concerning the wealth of America in the startling statement that forty-one per cent of the individual wealth of the whole United States is already controlled by women, and their accumulation of fortunes is growing by leaps and bounds. When the income tax in 1926 was paid, it was found that 44 women paid taxes on net incomes of over a million dollars, while there were only 42 men in the same class. There were 139 women whose yearly incomes were half a million dollars, and only 123 men with the same figures!

What is happening? One answer to the growing control of American wealth by women is found in life insurance. Millions have already been paid and of the policies now in force, 80 per cent. will eventually come into the possession of women. Furthermore, women receive 70 per cent. of the estates left by men, and 64 per cent. of those left by other women.

Besides the millions being thus inherited, the women of America are actually earning their own money by their skill in business, and their wisdom in investments. There are 8½ million women in America today, who have employment and are making their own money.

We may hope for a similar development in India, especially when the right of women to hold property is conceded. Already a revision of the inheritance law is being vigorously demanded by women, for at present, the only inheritance of which a woman is sure in the case of her husband's death is what she has on her person, which of course, includes her jewellery. This explains, in part, the Indian woman's passion for jewellery, and also the fact that virtually all the gold imported into India is converted into jewellery.

The Treasure Chest.

Madras Women in Conference

Amid scenes of great enthusiasm, the fourth Madras constituent Conference of Women on Educational and Social Reform was held under very good auspices at the Senate House. There was present a large gathering of ladies including many students from the several educational institutions for girls and women in the city of Madras. The Conference was presided over by Lady Beatrix Stanley, wife of H. E. the Governor, who, so soon after her arrival in this Presidency, has demonstrated her deep interest in all matters calculated to improve the condition of women in this Presidency.

Lady Beatrix Stanley declared the Conference open. In doing so, she said :

"I have accepted with great pleasure and no little trepidation the task of opening this Conference to-day. I have only recently arrived in this country and my knowledge of its conditions is extremely limited.

There is no necessity for me to emphasise the value of education amongst us. I realise that the social system in India has not made it easy for women to receive the same liberal instruction as they are able to have in other parts of the world. It is indeed only quite recently that women of India have become emancipated.Though women may not have had the same opportunities for education as they have elsewhere, I realise that they have had a very big influence on the history of this country. Learning in itself is not useful unless it can be applied to improve the world in some way or other.

It will interest me to watch the progress made in that direction during the next five years and I hope that I shall be able to encourage the movement. There is an old adage that "the hand that rocks the cradle rules the world." The more cultured and the more sympathetic that hand becomes, the easier it will find it to rule the world."

Mrs. Muthulakshmi Reddy proposed that Mrs. Cousins be elected president of the Conference and in doing so welcomed her back to the scene of her former labours. Mrs. Swaminadhan seconded and the proposition was carried amid acclamation.

Mrs. Cousins delivered the presidential address of which the following is an extract :

"Your Excellency, Members of the Conference, and Friends: —This is the fourth time that the Madras Constituent Conference of the All-India Women's Conference on Educational Reform has assembled. So momentous has been the result of its earlier deliberations, and so fraught with possibilities of future changes for India are the present times, that I realise how great is the honour

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you have done me in inviting me to be your President for this year, and the responsibility that lies on me to be worthy of the office, I am particularly grateful for the kindness you have shown me in view of the fact that I have been absent from India for 18 months.

The great speed with which all things move is a characteristic of the present time. I would remind you that when we first met in this very hall four years ago and groped our way towards clear expression of our desire for better education and more education we came across the barrier of early marriage. We thought then that we could take no more pronounced step than to "urge that no marriage of girls should take place before 16." No organisation in the country had at that time formulated a demand for legislation on child marriage. It remained for Her Highness the Maharani of Baroda, President of the first All-India Women's Conference, held in Poona, three months later than our Madras Conference, to be the first to sound a clarion call for a Law to prohibit child marriage. It was the sixth resolution of that conference which on January 7, 1927 first urged the Government of India to pass legislation making marriage under 16 years a penal offence. The women of India leaped forward to follow the lead of the conference. Before six months had passed our champion in the Legislative Assembly had tabled the Child Marriage Bill and to-day our first thought must be of gratitude to Rao Bahadur Harbilas Sarda and all the men and women and the youth of both the sexes who by their enthusiasm and hard work have succeeded in placing the Child Marriage Restraint Act on the statute book.

Thus the first great push of the women's conference on educational reform has brought us to one goal. We have to consolidate the gain by vigilance over the details of the enforcement of the law through such instruments as strict registration of births and marriages so that the ages may be under clear supervision."

The Conference then proceeded to discuss and pass a number of resolutions. The following resolution was put from the chair: "This Conference is of opinion that compulsory primary education should be extended to all urban, suburban, and rural districts throughout the Presidency and ultimately throughout India."

Mrs. Saraswathi Ammal moved:

"This Conference asserts its emphatic adherence to the principle of civic equality for men and women, and strongly recommends the abolition of all inequalities in the matter of marriage laws, and rights of adoption and guardianship of children, and inheritance of property."

Mrs. Malati Patwardhan moved:

"This Conference demands that there should be the same standard of sex-morality for men and women; women claim equal

rights of legal separation and demand the introduction of an equal divorce for both men and women."

Mrs. Ambujavalli Ammal moved an amendment to delete the reference to divorce law. She said that monogamy for women was a great virtue of Indian womanhood. It helped them to maintain chastity and to be devoted to one husband, throughout life. If, however, it were quite necessary for a wife to separate from her husband she might do so. There was, however, no need for a divorce law.

Another speaker pointed out then men were already divorcing wives without compunction and on the slenderest grounds. A law of divorce would only help them further and enable them to marry one wife after another and divorce them as easily as they married.

After further discussion the amendment was rejected.

Several ladies complained that they had not understood the proposition and wanted more time for discussion. But the President held that sufficient discussion had been allowed. The original resolution was, therefore, put to the vote and carried by a majority.

The following resolution which provoked some debate was finally adopted by the Conference by 44 votes against 21. As adopted, the resolution reads :

"This Conference of women demands that there should be the same standard of sex-morality for men and women ; women claim equal rights of legal separation and demand the introduction of an equal divorce law for both men and women."

Sister Visalakshmi Ammal then moved that "This Conference of women strongly condemns the continuation of the 'Devadasi' system in the Hindu temples and appeals to the Government to the Hindu Religious Endowment Board, to the Temple Committees and to the Trustees, to prohibit the ceremony of dedication of minor or major girls within the premises of any temple or of any other place of worship, and accords its whole-hearted support to the 'Prevention of Dedication Bill' by Dr. (Mrs.) S. Muthulakshmi Reddi."

At the instance of Srimathi Chellammal the Conference adopted the following resolution unanimously : "This Conference of women calls upon the Local Legislature and the Government to amend the Madras Children's Act in the light of legislation that exists in other Provinces and in other civilised countries for the protection of children and minor girls, and strongly urges that the Madras Children's Aid Society and other certified schools in the Presidency should be liberally financed, that a Children's Court should be immediately established, and experienced trained women officers should be appointed by the Government to supervise the Girls' Homes."

At the instance of Mrs. Swaminathan the Conference adopted the following resolution: "This conference views with great apprehension the continuation of the practice of untouchability in India and exhorts Hindus of all classes to remove all restrictions imposed upon the so-called untouchables in the matter of admission to schools and hostels, use of public roads, wells, tanks and choultries, and entry into places of worship; and thus to bring about a greater solidarity in Hindu Society; and it pledges its full support to such classes for all proper efforts made by them to get rid of these disabilities."

Other resolutions adopted by the Conference read as follows: "This Conference of Women calls upon the Central Government and the Provincial Governments to nominate women to the Legislative Assembly and the Provincial Councils respectively and to reserve a proportionate number of seats for women representatives in the Municipal Councils and Local Bodies and to resort to nomination only till the District Municipalities Act and Local Boards Act are suitably amended."

"This meeting demands that children under 14 should not be employed in factories and workshops, that the hours of work for children over 14, and for expectant and nursing mothers should be limited, and that schools, creches, and welfare centres for the children of the labourers should be provided by the employers."

"This Conference views with satisfaction the growth of public opinion in favour of total abstinence and prohibition, and is of opinion that the time is ripe for legislation prohibiting the import, manufacture and sale of liquor and of all intoxicating drugs."

"As women are natural preservers of life this conference calls upon the women all the world over and in particular Indian women and the Government of India to outlaw war, promote unity and maintain peace."

Mrs. Margaret E. Cousins, in winding up the Conference, thanked the Press for the great publicity they had given to the proceedings of the Conference and also thanked the numerous women who had worked energetically to make the Conference such a success. She was particularly pleased to note the differences of opinion that had been voiced during the discussions as that showed that every one was really taking an interest in what was being done instead of tamely nodding their heads to whatever was being said.

Mrs. Malati Patwardhan thanked Miss. Joseph, the energetic Secretary, for the successful way in which she had carried out her duties.

The conference then dissolved.

—(*The Madras Mail.*)

Mysore Ladies' Conference.

The fourth Mysore Ladies' Conference was held in the Vani Vilas Institute Bangalore on Friday and Saturday the 8th and 9th instant. Mrs. Mirza M. Ismail wife of the Dewan of Mysore, presided. More than 400 ladies from all parts of the state took very keen interest in the proceedings of the conference. A large number of Moslem ladies took active part.

After prayer Mrs. Mirza Ismail made a short speech welcoming the delegates, of which the following is an extract :—

"It is nearly four years since these conferences were started in all parts of India with an All-India conference meeting once a year in one of the principal cities in order to bring into focus all questions relating to women's advancement and to initiate measures for systematic and organised effort towards their solution. Though the direct achievements so far may not be very striking the conference has been instrumental in creating a wide-spread interest in problems concerning the welfare of women and in bringing to bear on their consideration the most progressive, intelligent and cultured minds of our sex and enabling us to arrive at a common understanding as to their relative urgency and importance and the methods to be pursued to attain the best results. The conference has now succeeded in practically reaching the goal that I said should be our aim when the conference was first started in the state namely, that it should become recognised as an authoritative body in connection with women's rights and interests here.

"India is in the throes momentous political and social changes. It is not possible for women any longer to remain passive and silent spectators but they should be ready to take their proper share of the responsibilities that will devolve upon them as the result of the evolutionary forces now in action. Though we in Mysore may not be directly concerned with these changes we have to prepare ourselves to take our part in the extended sphere of civic rights and duties."

After reading of the report of last year's Conference by the Secretary the following resolutions were after discussion unanimously passed :

"The passing of Sarda Bill in British India deprives Mysore of the lead it had taken in social legislation. This conference resolves that an enactment should be immediately introduced in the State fixing the marriable age of girls at 16 and boys at 21 as these limits are more in accord with the requirements of our national well-being.

"While expressing their gratitude to the Government of His Highness the Maharaja of Mysore for having given effect to their recommendations to appoint a committee to investigate the working

of Hindu law and introduce suitable modifications in it, this conference resolves that immediate steps should be taken to remove all disabilities of women in matters of inheritance, rights of alienation and testamentary disposition.

"That curricula of women schools be recast so as to give prominence to subjects of use to women, such as homecrafts, domestic science, hygiene, etc., and public examinations at a stage below the high school be abolished, and arrangements be made for systematic moral instruction in high schools and colleges.

"The Conference resolves that movements such as women samajas and adult women classes be specially encouraged and Government should set apart annually adequate funds for this purpose.

"This conference lends its support to the scheme to have a common language for the whole of India without, however, restraining the development of Kannada and Urdu ; (facilities should be provided in all schools for learning Hindi).

"With a view to promoting Indian culture, this conference is of opinion that Sanskrit, Persian or Arabic should be included in the list of second languages at the university stage.

—*The Madras Mail.*

Women's Conference in Andhra-desa.

The Andhra Mahila Mahasabha met under the presidency of Dr. Muthulakshmi Reddi. There was a large gathering of ladies.

Srimati T. Rajeswaramma, delivering the welcome address, said it was always the privilege of Indian women to stand by men in times of crisis and she hoped that now, when men were struggling for Swaraj, women would recall the inspiring examples of heroines, like Jhansi Lakshmibai, and participate in the great national struggle. She welcomed the Sarda Act as it would rid the country of the evil of child marriages. She, however, regretted that Andhra Desa stood leagues behind Maharashtra, Bengal, and Tamil-Nad in the sphere of women's education. She exhorted the Andhra sisters not to lag behind. The speaker said further that she wanted reservation of seats for women in legislatures, local bodies and requested the audience to assist the President in her laudable endeavours to improve their fallen sisters' lot and see the Brothels Bill passed into law. She concluded with an appeal to them to find their legitimate place in the larger national life of the country.

Dr. Muthulakshmi was garlanded and, rising amidst cheers, read her presidential address. After paying a glowing tribute to the late Visesalingam Pantulu and Sir R. Venkataratnam for their social reform in Andhra Desa and also to Prof. Karve, Mrs. Ranade Devadhar, Sir Gour and Mr. Sarda in advancing the women's cause

she observed, "We are given municipal and legislative franchise. We can face the election on equal terms with men and we must shoulder full responsibilities of public and social life and co-operate with men to promote people's welfare. We should seek speedy remedies for social evils, such as child marriages, early widowhood, practice of purdah, and the dedication of women to a life of shame in the name of religion and custom. About a dozen resolutions were discussed at the Conference and carried.

The Conference accorded its hearty support to the Sarda's Act and thanked Mr. Harbilas Sarda, the Government and the Assembly members who supported the Bill. There was only one dissentient to this resolution.

The Conference resolved that all sex inequalities should be abolished and that equal rights of women with men should be established in the matter of marriage laws, inheritance, adoption and guardianship.

The Conference resolved that the age of consent should be raised in accordance with the recommendations made by the age of Consent Enquiry Committee.

The house resolved supporting the abolition of Devadasi service in temples.

The Conference resolved upon the universal adoption of Khaddar by women and the encouragement of the indigenous industries.

The Conference resolved supporting the temperance movement

The Conference resolved that all caste and communal differences should be given up in order to promote unity and goodwill among the several castes and communities especially between Hindus and Muslims.

The Conference accorded its hearty support for the removal of untouchability.

The Conference resolved putting forth claims for the immediate grant of Dominion Status.

The Conference resolved that simultaneous compulsory primary education should be introduced for girls along with boys.

Finally, the Conference recorded its hearty vote of thanks to the Hartog Committee for the recommendations made by them in the mattter of education for girls and women.

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LIST OF ILLUSTRATIONS.

Oil bath day at Kodai.

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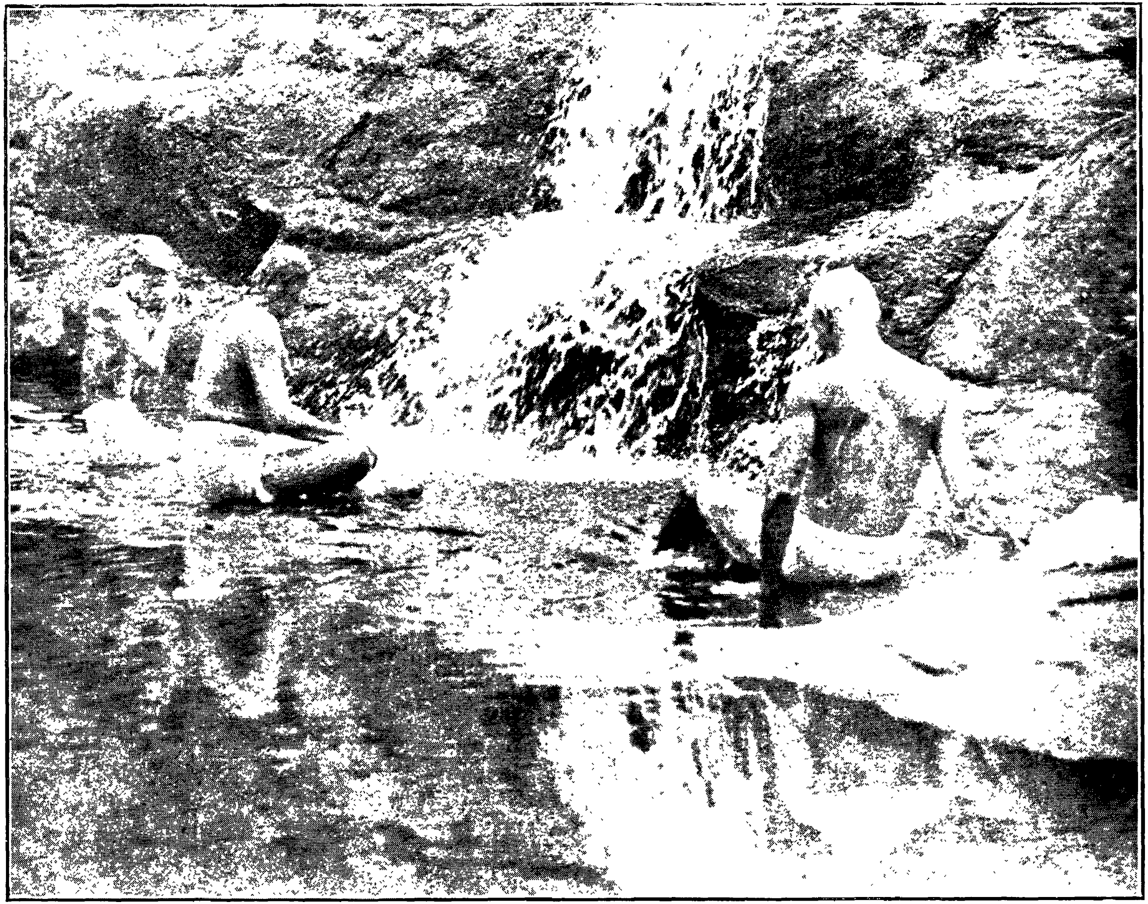

OIL BATH DAY AT KODAI

Bathing at Fairy falls at Kodai 7500' above sea level.

Photo : A. J. Pandian, Tanjore